WESTERN LUMINARY.

TODD & SKILLMAN, PRINTERS AND PUBLISHERS. A FAMILY RELIGIOUS NEWSPAPER. TERMS—$2 IN ADVANCE, OR $2 50 AT THE END OF SIX MONTHS.

Vol. X.—No. 25. LEXINGTON, KY. WEDNESDAY, JANUARY 1, 1834. Whole No. 491.

Rev. JOHN F. COONS, Editor.

TERMS:

Two Dollars per annum, payable in advance, *two dollars and fifty cents* if payment is delayed until after the expiration of six months, at which time all subscriptions will be considered due.

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LEXINGTON:
WEDNESDAY, JANUARY 1, 1834.

For the Western Luminary.

CORRESPONDENCE

Between the Rev. DEWEY WHITNEY *of Mount-Sterling, and* Elder JOHN SMITH *of Montgomery County.*

Continued.

Mount Sterling, Oct. 1st, 1833.

Rev. John Smith.

SIR—Some days ago I received your last letter, and from my necessary attention to ministerial labours, and my absence from home, it has not been convenient for me answer sooner. At the commencement of your last letter, you say that you are much gratified that I am not backing out from the charges made against you. Your gratification is very tardy, or otherwise, you would have been gratified, when I used the language, which appears in the very first paragraph, which was ever addressed by me to you in relation to those charges. Nearly two months since, I informed you, "that whatever charges I had made against you in public, I should most cheerfully endeavor to substantiate:—This declaration, I had to repeat about five times, before you could be "gratified that I was not backing out" on the subject of the charges. Now, sir, for the very reasons that I have been unwilling to attack the doctries that I have heard that you preached, without having it reduced to something definite and tangible, I must be excused from a personal interview, for settling of preliminaries in relation to said charges, that there may be no misrepresentation or misapprehension, I desire that this may be done in a way that will render evasion and misrepresentation totally useless—to wit, by writing; and on my part, I expect hereafter to be sufficiently at leisure, to answer any communication of yours promptly. Now that you have become "much gratified," and that the charges which I may have made against you may be substantiated, I proposed to you, the following interrogatory. *Did you not,* in the pulpit, affirms, that those who hoid to Creeds, Confessions of Faith and Books of discipline, *were bound to preach their Creeds, and not at liberty to preach the word of God?* I have represented that you had so affirmed, and knowing such affirmation to be "misrepresentation, slander, and falsehood," I have pronounced it such, and am prepared to prove it such. Having called then upon you, in relation to a matter, personal to yourself, I am induced to call your attention again to matters of doctrine. You would not agree that you, in the main, agreed with Mr. Alex. Campbell in doctrine. Your friend W. B. H. Payne, since the delivering of my last letter to you, suggested to me the propriety of calling your attention to certain specified propositions, and as I conceive it my duty to expose error, I submit for your consideration the following, disclaiming at the same time, what you seem to have *assumed*, that I required of you to answer for *every thing*, that the Reformers have ever written and published. This was a requisition I never made, and do conceive, that it required a strongly prejudiced mind to have arrived at such a conclusion. Will you give an explicit avowal, or disavowal to each of the following propositions. I understand the most, if not all of them to be avowed by Mr. Alex. Campbell.

1st. That Christian Baptism, in the particular mode of immersion or plunging, is supported from the scriptures, by testimony stronger than inference, and amounting to positive proof.

2nd. That the apostles mode, and formulary in Baptism comprises "Immersion for the remission of sins."

3rd. That God has given, by appointment, to the waters of immersion an efficacy to wash away sins.

4th. That the *Faith*, requisite to Baptism and salvation, comprises simply the fact, that Jesus is the Christ, the Son of the living God, irrespective of the opinions or sentiments entertained by the subject, concerning his nature, person, character &c.

5th. That a man can never be said, to be pardoned, justified, reconciled, sanctified, adopted and saved, notwithstanding he has evangelical faith in Jesus, as the Son of God, until he is "immersed for the remission of sins," and that whenever, any one does believe the fact, that Jesus is the Son of the living God, and is thus immersed, he is actually pardoned, justified, reconciled, sanctified, adopted and saved, according to the scriptural import of these terms.

6th. That the terms conversion and regeneration, when denoting personal change, are synonimous with immersion, and when there is no immersion there is no conversion, regeneration, or being born again, according to the scriptural import of those terms.

7th. That it is not faith, but an external work or act of obedience in the believer, to which the promise of eternal life is made by the Gospel, and that when this work or act of obedience is performed, God is compelled to bestow upon him this eternal life.

8th. That the Testimony, or Word of God, or his revealed Truth, is sufficient, when read or preached, to induce that faith in the mind of the sinner, and excite him to that obedience which are essential to salvation, without the special agency or operation of the Holy Spirit.

9th. That man, by nature, in a moral point of view, is *not totally and entirely depraved.*

10th. That the Gospel plan of forgiveness of sins, was unknown until the time of John the Baptist, and James first, and was, subsequently, burried under the rubbish of human tradition, for hundreds of years, and until the nineteen century, when it was disinterred by the labors of Mr. Alex. Campbell. When Mr. Payne, made the suggestion to me, to state distict and substantive propositions, he was well aware that I required you, to present yourself as the representative of the Reformers as a community, before I would discuss *doctrines* with you, and of course I had a right to infer, that such requisition would be complied with, if issues or doctrine and practices could be made between us,—although you then had stated in your previous letter, that you were never elected by that community to represent them, and but for his suggestion the foregoing propositions would probably never have been submitted.

Yours. &c.
DEWEY WHITNEY.

Near Mountsterling, October 11, 1833.

Rev. Dewey Whitney.

SIR,—Several days ago I received yours of the 1st inst.—My absence from home has prevented an earlier reply. You say "my gratification, that you have not backed out, from the charges, which you made against me is very tardy, or otherwise, I could have been gratified" on the reception of your first letter. I never can be gratified at any man *promising*, and not performing. Are you not as "tardy" in complying with your promise, as I am in my gratification!

You say you have repeated your *promise* about "five times!!!" And I say you have never complied *one* time, in relation to this matter. And what good would it do, to promise five hundred times and not perform one?

You object to a personal interview for the purpose of settling the preliminaries in relation to the point on which you have agreed to meet me, and say, "that there may be no misrepresentation, &c., you desire that the preliminaries be settled by writing. Now, Sir, supposing we were to have an interview, in the presence of a few of your friends and a few of mine; and whatever you and myself might agree upon, be committed to writing by them. Would not this render evasion and misrepresentation as perfectly *impossible*, as any course that could be taken? and would it not save much time and trouble? and have a tendency to bring the matter to an issue sooner?

Pardon me Sir, when I say, that I consider your "interrogatory" in relation to what I may have said in the "pulpit," the most palpable kind of evasion. Had you seen proper, to have asked me this question, before you publicly charged me upon it, I would most cheerfully have responded to it. But it is now too late for *you* to propound it to me. But am I to understand, that if I do not affirm or deny what *you have represented* me as saying in the pulpit, that you will not meet me, to substantiate your charges? Do you now make this another proviso! or do you want my avowal, or denial of your interrogatory, so that *you may arrange your testimony to suit it?* When we meet face to face before the public, I will, then and there, most cheerfully avow all that I have ever said about creeds, and those who hold them; and I will substantiate it in the bargain. I want the time to arrive and that speedily, when I shall see you and all your witnesses face to face before that public, where you have charged me with "*misrepresentations, slanders, and lies.*" To this charge, I plead not guilty, and say your accusations are false, I therefore called upon you to prove your charges publicly; giving me an equal opportunity to answer for myself. You have agreed to do so, and I cannot see any thing that remains, but to appoint the time; place, &c., to bring this matter to an issue. We might go on to ask each other useless questions about what we might have heard said, and correcting questions, and continue at this for twelve months, and then be as far from the point, as we were, when we began. I therefore *urge the necessity of an interview*, as named in this letter, or in some other method which will bring this matter to a speedy close.

A few words about your ten questions,—the "most, if not all of which you understand to be avowed by Mr. A. Campbell."—*The most of which*—And who has avowed the others? and whose errors do you feel it your duty to expose! If it be those of Mr. A. Campbell, do, Mr. Whitney, try to muster up courage enough to tell him of it. You know his columns are open to any respectful opponent, and that you can have a fair opportunity, if *you wish* it, to show his errors. And as you understand Mr. Campbell to avow the most of your ten questions, why not ask *him* for an avowal or denial of them, and not trouble me with your questions about Mr. Campbell? I have already told you, and I hope this will be the last time that I shall have to tell you that we, (by we, I mean myself and the church of which I am a member,) discard and disavow all human authority in matters of faith and practice; and that the doctrine, and practices taught by Jesus Christ and his apostles are the alone doctrine and practices for which I plead. And because I said this in a former letter, you say in your last that, "I could not agree, that I in the main agreed with Mr. A. Campbell in doctrine, &c." Why did you not say, that in the *main I could not agree, that I disagreed* with Mr. A. Campbell in doctrine? You could have said this with equally as much propriety as what you did say; for you know that I have never said one word to you, about how far I agree or disagree with Mr. Campbell in doctrine. So much for your gratuitous remark on that subject.

For the purpose of avoiding trouble in future, about the writings of other men, I will now say—that whatever writings I or the church to which I belong may adopt, and receive as our constitution, or form of government, I will defend whenever called upon, or give it up. But let each individual be accountable for what he says or writes upon his own responsibility. And as you know, that neither myself, nor the church to which I belong have ever adopted the writings of Mr. A. Campbell as our Constitution, or rule of faith and practice; and as you said in your first letter, that "you held yourself in readiness" to contest the religious sentiments which I (not Mr. Campbell) advocate—I say knowing these things to be so, I must view all that you have said from first to last, about the writings or statements of Mr. Campbell, as an evasion of the whole ground on which we set out.

The ten questions which you propound, as you say, you understand the most of them to be avowed by Mr. Campbell, I could with the greatest propriety refer you to Mr. C. for their answer, as it was my religious sentiments (not Mr. C's.) you said you hold yourself in readiness to contest. But lest you should not conceive this sufficiently definite, I will in order, that no evasion of the slightest character may attach itself to me, subjoin in a plain, candid manner, some of the leading sentiments which I advocate, and which, if your ten questions were stripped of all their Babylonish language, would cover their whole ground, and leave them at your own option, whether to contest them or not.

1st. I believe that there is one only living and true God, who created and upholds all things. 2d. That man, sinning, departed from God, and thus sin entered into the world, and death by sin and so death has passed upon all men, for that all have sinned. 3d. That God so loved the world (not a part of it) that he gave his only begotten son, that whosoever (elect or non-elect) believeth in him should not perish, but have everlasting life. 4th. That Christ did die for our sins according to the scriptures—that he was buried, and that he rose again the third day according to the Scriptures. The Apostles did teach that justification or salvation is by the blood of Jesus Christ, and so do I.—That Jesus Christ did say that he that believeth and is baptised (that is, immersed) shall be saved, and so say I.—That the scriptures, do teach, that if a man believes with all his heart, that Jesus is the Christ, the son of the living God, he may be lawfully immersed, (that is baptised)—and so I believe and so I teach.—That the scriptures do teach penitent believers to be immersed in the name of the Lord Jesus Christ for the remission of sins, and to wash away their sins;—so I believe and so I teach.—That those who heard the gospel of Christ, believed it, and were immersed (that is baptised) were spoken of by the Apostles as pardoned, justified, reconciled, adopted and saved: nor did they speak of any other characters as such.—That the scriptures do teach, that those who do believe in Jesus Christ with all their heart, ought to confess him with their mouth, and be baptised in his name, that is go down into the water, and be buried with him by baptism,—so I believe and so I teach.—That those who have thus put on Christ, to walk in his commandments, and so continue faithful until death, shall receive a crown of life. But that those who obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord and the glory of his power.—In one sentence, my faith is just as long and as broad as the testimony of Jesus Christ and his Apostles. But any thing which they have not enjoined either by precept or example, forms no part of my religious faith or practiee. And therefore I neither believe nor teach, that man by nature is *totally and entirely depraved* in a moral point of view. But I do both believe and teach, that both Jews and Gentiles are all under sin—that all have sinned and come short of the glory of God, &c. I do not believe or teach that the spirit of God abstractly from his word enters into the heart of the unbelieving sinner to work faith in him by a "spiral operation," because the Saviour and his Apostles never did so teach.—But that, they did teach, that faith comes by hearing, and hearing by the word of God: and that men receive the promise of the spirit through faith, not through unbelief.—So I believe and so I teach.—I do not believe, nor teach the rite of infant sprinkling in the name of the father, &c., and *call it christian baptism*, because Jesus Christ and his Apostles never did give *one word of command*, or *example* authorising any such practice; no, no more than they did to authorize Roman Catholic absolution.

But lest *you might* say, *that there is not any thing in all this sufficiently definite* and *tangible*,—and that you *may have no excuse of any kind*, I will here refer you to the M. Harbinger, vol. 2d, page 452. You will there find a circular address of the brethren of this neighborhood dated, July 23d, 1831, (which may also be seen in the minutes of that meeting which assembled at Sommersett meeting house, only about 5 miles from Mt. Sterling,) in which the principal points, which you *seem* to have aimed at in your ten questions, are set forth in the form in which I advocate them. This address I assisted in preparing, and hold myself responsible whenever called upon, for the sentiments it contains.

Now Sir, you will see, that all that I have said in this letter from my first mention of your ten questions, belong to those matters, *left at your own option*, and have nothing to do with the direct call which I made upon you in my first letter. I have been thus prolix, for the purpose of saving *you the trouble*, of *troubling me*, with what *other men may* have written; and also to give you a fair opportunity of calling in question before the public any religions sentiment which I advocate, whenever you think proper to do so.—This embraces to the full, every idea included in the explanation given of a clause in my first letter, so far as any demands have been made under it.

Respectfully,
JOHN SMITH.

P. S.—By *W. B. H. Payne.*—Mr. P. disclaims having either communicated, said, or insinuated *any thing* to Mr. Whitney variant from what Mr. Smith has *repeatedly, expressly written*, or as calculated to vary the attitude in which Mr. Smith now stands, or has stood throughout this correspondence. He did suggest to Mr. Whitney that *if he* was desirous of contesting Mr. Smith's sentiments, (as it was at his own option whether to do so or not,) that in order to expedite matters, that Mr. Whitney select such sentiments as he felt disposed to attempt exposing. But nothing more.

(To be Continued.)

From the Maryville Intelligencer.

Meeting at Athens, Ten.

At a public meeting held in the court house at Athens, M'Minn county, Ten. on the 2d December, 1833, to take into consideration our *social relations*, in view of the approaching Convention, on motion of T. Nixon Vandyke, Esq., S. BOGART was called to the Chair, and JOHN B. JACKSON appointed Secretary. The chairman called the meeting to order. It was moved and seconded, that Dr. T. A. Anderson be requested to address the meeting upon his plan of Internal Improvements, General Education, General Emancipation and Colonization. Which was unanimously agreed to, and Dr. Anderson proceeded to address the meeting accordingly. After the address was concluded, the meeting spent some time in deliberation and animated discussion of the plan presented by Dr. Anderson, and on motion, seconded, it was unanimously adopted. It was moved and seconded, that Dr. Anderson be requested to furnish a copy of his address for publication, which was unanimously agreed to. It was moved and seconded, that a committee of thirteen be appointed to correspond with the Editors of all the newspapers in the State, and to furnish them with copies of the address, and to request them to publish it, which was unanimously agreed to. The following gentlemen were appointed the committee: V. M. Campbell, James McCasland, T. Nixon Vandyke, George Horn, Manuel Parkenson, William W. Anderson, J. B. Jackson, Joel K. Brown, Abraham Slover, George R. Cox, S. Bogart, George Seahorn and W. J. Keith. It was moved and seconded that a committee of five be appointed to draft a Constitution and by-laws for a Society to be styled "The McMinn County Society for the promotion of Internal Improvements, General Education, and General Emancipation," and the following gentleman were appointed the Committee: George Horn, T. Nixon Vandyke, Thos. A. Anderson, James McCasland and W. J. Keith.

It was moved and seconded, that the meeting adjourn to convene again on Saturday next, in the Court House, at 6 o'clock, P. M. which was agreed to, and the meeting was adjourned accordingly.

S. BOGART, *Chairman.*
JOHN B. JACKSON, *Sec'y.*

An Address,

Delivered at a public meeting held in the Court House in Athens, Ten. on the 2d December, upon a plan to increase the wealth and exalt the character of our State, and colonize on the coast of Africa, the whole of the colored population within our territorial limits, by THOMAS A. ANDERSON, *of Athens.*

MR. CHAIRMAN,—The call of a Convention by a majority of our people fairly brings up for discussion every question that can interest our social relations. The question of *slavery* is one which will justly claim a large share of public attention. It is, no doubt, more difficult and perplexing than any subject that can be presented for our consideration. It is one truly of all-absorbing interest. It is not intended, however, at this time to discuss the abstract question. It is admitted by every intelligent man to be *wrong*—to be a *very great evil*—from which it is very *desirable* to be *relieved, if possible.* But we must take the subject as we find it connected with our Institutions, and discuss it, with a spirit of forbearance and good fellowship. There are five grand difficulties which surround this question, and they are as follows:

1st. The slave-holder is not willing to release his slaves, unless he receives their value.

2nd. The people are not willing to be taxed to pay the slave-holder for his slaves.

3rd. In any event it would be impolitic to emancipate the slaves in our country.

4th. We have not the funds to colonize them in the land of their fathers, even if they were voluntarily emancipated.

5th. If the negroes were emancipated and colonized they are too ignorant for free government.

Such then is the complex and difficult question presented to us. It is truly one of very great perplexity. And in addition to the five grand points which I have enumerated, there are many minor difficulties of a very stubborn character; and when all are united, would seem to place us in a state of unyielding despair of ever being able to release ourselves from the evil. But difficult and perplexing as this question may be, it is one we cannot blink—it will come up—it will force itself upon us. The very genius of our beloved institutions is leading it on with a firm and unflinching step full upon our view. The invincible spirit of enlightened and regulated liberty is abroad in the earth, and like the sun, is pouring its light upon every land—giving life, activity, health and happiness to every social system, where its genial influences comes unobstructed. We cannot stop the sun in his course—"his going forth is from the end of the heavens and his circuit unto the ends of it, and there is nothing hid from the heat thereof." Neither can we stop the progress of those great moral causes with all their influences, that irradiate the path of man's progress in knowledge—that are searching the inmost recesses of iniquity—uprooting the strong foundations of every species of tyranny—giving equal laws and equal rights, and proclaiming "peace on earth and good will to men." The great moral conflict, that is now going on in our world, is constantly developing, and calling into the most active exertion, all the mental and physical resources of man. And at no juncture more than at the present—and upon no question more than the one we are now entertaining, have we ever needed greater and more concentrated mental and physical effort. The exigency of the times indeed requires all the talents—all the moral firmness—all the virtue—all the calm and dispassionate thought—in short, all the wisdom of our land to be brought to bear upon this most interesting and momentous subject.

But delicate and difficult as this subject really is, I hope to be able to show, that it is not without remedy—nay more, that we can meet it in the most triumphant manner; pay the clams of the slave-holder, release the people from the necessity of a tax; and return to the land of their fathers, a redeemed, a disenthralled, a civilized and intelligent community. And if the plan which I present is well calculated to meet this subject fully and fairly—to increase the wealth and exalt the character of our State, then surely it will commend itself to every good man, philanthropist and patriot. And I trust they will unite in one mighty and invincible effort, to bring about the grand and glorious results which it opens to our view. But I will not detain you, sir, with further introductory remarks—here is the pean; the system which I hope to see incorporated with the fundamental laws of our land.

1st. Let the State in Convention, become the owner of all the slaves within its territorial limits.

2nd. Let the State issue its bonds, bearing interest, redeemable within thirty years, or sooner at the discretion of the State, to the slaveholder, in purchase of his slaves, at their assessed value.

3d. After the assestment, let all the slaves in the State be hired out for one year.

4th. After the first year let thirty thousand slaves be employed on such works of internal improvement as are necessary to be constructed, and let the remainder of the slaves be hired out annually.

5th. Let the slaves to be employed on the public works be unmarried male slaves from the ages of twelve years and upwards—and let two hours of every week day be set apart for their regular instruction in Literature and Government, and on the Sabbath day be subject to the Sabbath School system of instruction. And let all the other slaves be regularly instructed in Sabbath Schools.

The practical results of this system will be as follows:

1st. The State will incur a debt to its own citizens, of thirty-four millions four hundred thousand dollars, bearing an interest of six per cent per annum.

2d. The State will issue its negotiable bonds, bearing interest after the first twelve months. The bonds to be five, ten, twenty, fifty, and one hundred dollar bonds. These negotiable bonds will circulate at their full value, and be better than banks notes on the best Banks, by the difference of the interest.

3d. The hire of the slaves will redeem the bonds, pay the interest, procure the means required to carry on the works of Internal Improvement, and the Internal Improvements themselves, as fast as they are completed, will contribute by their tolls to the same objects.

4th. As soon as all the works of Internal Improvements are completed, the thirty thousand slaves employed on them will be hired out. Then the hire of all the slaves together with the tolls on the internal improvements will furnish an ample fund to colonize the whole colored population of our State on the coast of Africa. And after this is accomplished, the tolls on the public works will furnish a vast perpetual fund for the support of the government, and forever release the people from taxation.

5th. The regular system of instruction in Literature and Government, will prepare the slaves to become good citizens in their Father land, and to introduce at once into that benighted region, our civilization, system of government and Holy Religion.

In the meantime, while these grand results are consummating on the part of the State the genius and enterprise of our citizens will not slumber. By means of the Bonds they will have it in their power to engage at once on the most advantageous footing in Commerce and Manufactures—developing the vast resources of our country—reviving our Agriculture—and receiving new impulse every year from the new channels of intercourse opening up with the surrounding States. And when this system shall be finally executed, we can enter on the best possible footing, not only into trade with the surrounding States, but drive a commerce with the world. And, in addition to all this, we will be forever released from that dreadful system which has stained our escutcheon—deformed the face of our institutions—depressed our energies and demoralized our society. And more than this, we can then indeed BOAST of LIBERTY!—for we will have proclaimed it to the captive, broken his chains, and restored a long injured race, with ameliorated condition, to the land of their Fathers, who will rise up and call us blessed! And thus we shall move forward at once two centuries in principle and civilization. And there is no doubt but that our system of general Emancipation, will be followed by every slave State in the Union.

But Sir let us return and take a more critical view of this System, as it will operate from its very commencement. The very moment of its adoption one grand point will be achived in the cause of humanity,—It will put a stop at once to that cruel separation of husband and wife—parents and children—brothers and sisters—friends and relations now effected almost every day, by the ruthless hand of the *iron* hearted Slave trader.—

In the State of Tennessee there are one hundred and seventy two thousand Slaves. These at an average of two hundred dollars each will amount to thirty four millions four hundred thousand dollars.

Of the one hundred and seventy two thousand Slaves it will be a low estimate to suppose that there are an hundred and thirty thousand that can earn or hire, for thirty dollars each per year—which will amount to three millions nine hundred thousand dollars. Now the bonds will not bear interest the first year—Then three millions eight hundred thousand dollars of the earnings of the first can be applied to sinking the debt to thirty millions six hundred thousand dollars—The other hundred thousand dollars can be applied to paying the expenses of the assessment of the value of the Slaves—and to paying the expenses for surveys for the public works necessary to be constructed.

The second year the interest will commence which on thirty millions six hundred thousand dollars will amount to one million eight hundred and thirty six thousand dollars. But this year the one hundred and thirty thousand Slaves will earn thirty five dollars each per year, which will amount to four millions five hundred and fifty thousand dollars. From this deduct the interest as stated will leave two millions seven hundred and fourteen thousand dollars. Of this let five hundred thousand dollars be applied to purchasing materials for the Public works—to paying the engineers, superintendents and other officers and Mechanics, and buying provisions and clothing for thirty thousand slaves to be employed from the commencement of the next year, in constructing the Public works—This will leave two millions two hundred, and fourteen thousand dollars to be applied to sinking the principal to twenty eight millions three hundred and eighty six thousand dollars. On the third year we will have one hundred thousand slaves to hire, who will bring forty dollars each per year, which will amount to four millions of dollars. From this take the interest on the principal one million seven hundred and three thousand one hundred and sixty dollars—will leave two million two hundred and ninety six thousand, eight hundred and forty dollars—from which take five hundred thousand dollars, for the expenses of the Public works will leave one million seven hundred and ninety six thousand eight hundred and forty dollars to sink the principal to twenty six millions five hundred and eighty nine thousand one hundred and sixty dollars.

The 4th year, the hundred thousand slaves will hire for fifty dollars each per year—which will amount to five millions of dollars—From this deduct the interest of the principal which will be one million, five hundred and ninety-five thousand three hundred and forty-nine dollars and sixty cents, which will leave three millions four hundred and four thousand six hundred and fifty dollars and forty cents—From this deduct five hundred thousand dollars for the Public works as before will leave two millions nine hundred and four thousand six hundred and fifty dollars and forty cents, to be applied to sinking the principal to twenty three millions six hundred and eighty four thousand six hundred and nine dollars and sixty cents.—

The fifth year there will be one hundred and ten thousand slaves capable of earning fifty dollars each per year. This will amount to five millions five hundred thousand dollars—to which add two hundred thousand dollars for tolls on railroads &c. completed will make five millions seven hundred thousand dollars.—From this deduct the interest on the principal which will be one million four hundred and twenty one thousand seventy-six dollars and fifty-seven cents—which will leave four millions two hundred and seventy-eight thousand nine hundred and twenty-three dollars, and forty-three cents. From this deduct five hundred thousand dollars for the public works as before will leave three millions seven hundred and seventy-eight thousand nine hundred and twenty-three dollars and forty-three cents, to sink the principal to nineteen millions nine hundred and five thousand, six hundred and eighty six dollars and seventeen cents.—

The 6th year there will be one hundred and twelve thousand slaves capable of earning fifty dollars each per year which will amount to five millions six hundred thousand dollars; to this add five hundred thousand dollars, tolls on rail roads &c. completed, and the amount will be six millions one hundred thousand dollars. From this deduct the interest on the principal one million one hundred and ninety four thousand three hundred and forty-one dollars and sixteen cents, will leave four millions nine hundred and five thousand six hundred and fifty eight dollars and eighty-four cents. From which deduct five hundred thousand dollars for the public works as before, will leave four millions four hundred and five thousand six hundred and fifty-eight dollars and eighty-four cents to sink the principal to fifteen millions five hundred thousand and twenty seven dollars and sixteen cents.

The 7th year there will be an hundred and fifteen thousand slaves, who will hire at fifty dollars per year, which will amount to five millions seven hundred and fifty thousand dollars. To this sum add seven hundred thousand dollars tolls on rail roads &c. completed and the amount will be six millions four hundred and fifty thousand dollars. From this deduct interest of the principal nine hundred and thirty thousand and one dollar and sixty-two cents—will leave five millions five hundred and nineteen thousand, nine hundred and ninety-eight dollars and thirty-eight cents. From this deduct five hundred thousand dollars for public works as before, will leave five millions nineteen thousand nine hundred and ninety-eight dollars thirty-eight cents to sink the principal to ten millions, four hundred and eighty thousand and twenty-eight dollars and sixty-two cents.

The 8th year there will be one hundred and seventeen thousand slaves to hire at fifty dollars per year—which will amount to five millions eight hundred and fifty thousand dollars. To this add one million of dollars, tolls, on rail roads &c. completed, will make six million eight hundred and fifty thousand dollars. From this deduct the interest on the principal six hundred and twenty-eight thousand, eight hundred and one dollars, and sixty-eight cents, will leave six millions two hundred, and twenty-one thousand one hundred and ninety-eight dollars and thirty-two cents. From this deduct five hundred thousand dollars for public works as before will leave five millions, seven hundred and twenty-one thousand, one hundred and ninety-eight dollars thirty-two cents, to sink the principal to four millions seven hundred and fifty-eight thousand eight hundred and twenty-nine dlolars sixty-eight cents.

The 9th year, there will be one hundred and twenty-thousand slaves to hire at fifty dollars each per year, which will amount to six millions of dollars. To this add one million two hundred thousand dollars tolls on rail roads &c. completed, will make seven millions two hundred thousand dollars. From tbis deduct interest on principal two hundred and eighty-five thousand, five hundred and twenty-nine dollars and seventy-eight cents will leave six millions nine hundred and fourteen thousand four hundred and seventy dollars and twenty-two cents. For this year there will be no appropriation required, for the public works will have been completed. Therefore, deduct the principal which will be four millions, seven hundred and fifty-eight thousand, eight hundred and twenty-nine dollars, and sixty-eight cents, and will leave two millions, one hundred and fifty-five thousand, six hundred and forty dollars and fifty-four cents for colonization.

The 10th year there will be one hnndred and

fifty thousand slaves to hire, (the thirty thousand heretofore employed on the public works being added to the number hired last year) at fifty dollars each per year: which will amount to seven millions, five hundred thousand dollars. To which add two millions, one hundred and fifty-five thousand six hundred and forty dollars and fifty-four cents—the overplus of last year and we will have for colonization the ample sum of nine millions, six hundred and fifty-five thousand, six hundred and forty dollars and fifty-four cents.

Thus we see, that this grand system of Internal Improvement, Education, and Emancipation can be triumphantly consummated in ten years from its commencement. And there is no doubt but that in three years more with the ample means in our hands, the whole of our colored population can be colonized on the coast of Africa. *This completed* and we shall have effected the greatest Internal Improvement of all. We will have acted in the *true spirit* of the Revolution—we will have purified our social system—have established "equal laws and equal rights"—elevated a degraded and long oppressed race, and restored them under the most eligible circumstances to the land of their Fathers—to bless their brethren around them with the message of Salvation—with our civilization and political system. Sir, it is admitted that this is a work of very great magnitude. But it is one that is worthy the offspring of Revolutionary sires—worthy the enlightened age in which we live—worthy the magnificent march of mind. It is a work, the accomplishment of which we owe to the very nature and spirit of our Institutions—we owe it to the rights of man all over the world—we owe it to the immutable principles of *Eternal Justice*; and we owe it to the supplicating victims of that barbarous policy, that wrested, with cruel violence, their Fathers from their native land. Sir let us give back to Africa her captive children. Let us act upon that universal law of love, that tends to unite all mankind in one common bond of brotherhood. "All things whatsoever ye would that men should do unto you, do ye even so unto them." In this spirit we can contemplate with the most perfect complacency, the grand and gratifying results which this system promises. Then, Sir, with *these sentiments* deeply engraved upon our hearts, let us come up to the achievemeqt of this *mighty* work, with the indomitable spirit of the Revolution, adoping for our motto, "That which is right *ought* to be—that which *ought* to be, *can* be—that which *can* be, *shall* be."

Office of the Maryland State Colonization Society.

The Board of Managers of the Maryland State Colonization Society have made known to the public, that after mature reflection with regard to the best means of affecting the great objects of the Society, they have thought it advisable to purchase a territory on the coast of Africa, at or near to Cape Palmas, which for the healthiness of its situation, and its advantageous locality in other respects, equals any point on the coast. They propose, as is already known, to establish a colony there, that shall be under the exclusive control of the State Society, for the avowed object not merely of removing thither by their own consent the free men of color, but also effectually, though gradually, and consistently with the rights of all, extirpating slavery in the State, and restoring to the land of their fathers the whole of its colored population. They design farther to call the new settlement "MARYLAND." The liberal appropriation of the State Legislature, for the purposes of emigration and colonization, with comparatively little assistance in the outset, (towards the purchase of land and for other purposes not contemplated by the appropriation law,) make it practicable to accomplish the great and desirable end in view. The amount wanted is about $12,000. This sum can be easily raised if 850 persons can be found, who feel interest enough in this undertaking to contribute in any one of the following proportions—say—

5	persons who will contribute $500 each		$2.500
5	" "	250 "	1.250
15	" "	100 "	1.500
25	" "	50 "	1,250
100	" "	20 "	2.000
200	" "	10 "	2.000
500	" "	5 "	2.500

From a population of 450,000 in this state, or from 9,000 inhabitants of Baltimore alone, the Managers feel confident this is neither too much to expect, nor to ask, in aid of so great an undertaking. While they thus rely upon the people of Maryland, they trust and believe, that they will receive liberal assistance from other quarters of our country, which have manifested heretofore a strong interest in the subject of colonization, and which advocate it on account of its tendencies towards liberty.

The cause of colonization, as now supported by the state Society, appeals to the patriot, the christian and the philanthropist, with irresistible arguments.—The Board of managers ask all to aid in removing the foul stain of slavery which has so long tarnished the history of our State—so that the star spangled banner, which has bid defiance to the enemies of freedom abroad, and triumphantly pursued the slave dealer on the very coasts of Africa, and there, even there, said to the captive slave, "go free," —shall no longer wave over thousands of fellow men born to no other inheritance at home. The Board of Managers, therefore, make their appeal in the confidence of success. Their object, as they have already said, and as is well know, is the gradual extirpation of slavery in the State, by efforts addressed to the understanding and experience of the people, and in doing so they belive that they will dispense to others those blessings of civil and religious liberty, which the kindness of God has so profusely afforded to the people of this land.

To give an opportunity to all, contributions will be received at the Society's office, corner of Fayette st. and St. Paul's lane, or by any one of the managers. The vessels, with the agent Dr. Hall, will sail on the 20th inst. and it is desirable to make up as large an amount as possible against that time.

By order of the Board of Managers.

GEO. HOFFMAN, Pres't.

From the Baltimore Gazette of Oct. 21.

Roman Catholic Council.

This assembly is now in session in this city—it was opened formally yesterday in the Cathedral. The Most Rev. Doctor Whitefield, of course, presided, as Archbishop of Baltimore, and celebrated the mass of the Holy Ghost on the occasion.

The other bishops present were the Right Rev. Dr. David, from Bardstown—the Right Rev. Dr. England, of Charleston—Right Rev. Dr. Rosati, of St. Louis—Right Rev. Dr. Fenwick, of Boston—Right Rev. Dr. Dubois, of New York—Right Rev. Dr. Kenrick, from Philadelphia—Right Rev. Dr. Rese, of Detroit, and the Right Rev. Dr. Purcell, of Cincinnati. The only bishops entitled to seats, who are not present, are the Right Rev. Dr. Portier, of Mobile, (who arrived this day,) and the venerable Dr. Flaget of Bardston, the seinor suffragan, whose delicate state of health did not permit his travelling hither. A large body of priests, selected by the prelates as advising theologians, filled the chancel. The appearance of the sanctuary was exceedingly striking: the bishops wore caps and mitres, and were seated at each side of the altar; the priests in their sacred vestments occupied the front before the platform. After mass, the Bishop of Charleston delivered a discourse on the nature of church government, the object and utility of councils; and the peculiar benefit likely to arise from their celebration in this country.

The prelates hold their legislative sessions daily every morning at nine o'clock; the consultations of the prelates and theologians take place in the afternoon, at 4 o'clock.

We shall give more ample details of this assembly, which is the highest ecclesiasticle tribunal of so large a body of our fellow citizens.

From the same of the 24th. This day the prelates and theologians of the Catholic provincial council, now in session in this city, together with several other priests, celebrated the solemn office for the repose of the souls of the Right Rev. Drs. Fenwick, of Cincinnati, and De Neker, of New Orleans. The Right Rev. Dr. Rosati celebrated the high mass, attended by the proper officers. After the gospel, the Right Rev. Dr. Purcell, bishop of Cincinnati, ascended the pulpit, and preached a funeral oration, in which he ably pourtrayed, in accurate and pathetic language, the virtues and services of the deceased prelates, the former of whom fell a victim to the cholera, after years of laborious and successful exertion—the latter was taken away in the bloom of youth and in the midst of his labors by the yellow fever. After the mass, doctor Rosati performed the usual obsequies.

From the same of the 28th. The Catholic provincial council terminated yesterday, the prelates, having after a high mass, celebrated by the Right Rev. Dr. Fenwick, bishop of Boston, and a sermon by the Right Rev. Dr. England, bishop of Charleston, solemnly affixed their signatures to the acts. The appearance of the sanctuary was the same on the preceding Sunday; but a peculiar solemnity was added by two circumstances on this day. The clergy and prelates came in procession from the archbishop's residence, and entered at the front of the church, proceeding through the centre side to the principal altar, where they took their seats. This produced a very imposing effect; it was the first time that ten mitres were worn by one assembly in the United States. The following officers of the council, and theologians, were also splendidly attired, viz:

The Rev. Father, Wm. M'Sherry, provincial of the society of Jesus; [i. e. of the Jesuits.]

The Rev. Father Nicholas Young, provincial of the Dominicans.

The Rev. Dr. Lewis Deluol, superior of the Sulpicians.

Very Rev. John Tressier, and Rev. Samuel Eccleston, Theologians to the archbishop of Baltimore.

Very Rev. Lewis Debarth, theologian to the coadjutor of Bardstown.

Rev. Andrew Byrne, theologian to the Bishop of Charleston.

Rev. John Odin, do. do. of St. Louis.

Rev. John J. Chance, do. do. of Boston.

Rev. John Power, do. do. of New York.

Rev. Peter Mauverney, do. do. of Mobile.

Rev. John Hughes, do. to administrator of Philadelphia.

Very Rev. William Matthews, do. do. of Detroit.

Rev. Simon Bute, do. do. of Cincinnati.

Rev. Augustus Jeanjean, do. from the diocese of New Orleans.

The *promoters* of the council were the Right Rev. the Bishop of Boston and the Rev. Dr. Deluol.

The Secretaries, Rev. Dr. Edward Damphoux, and his asstant, Rev. John Hoskyns.

Master of ceremonies, Rev. John J. Chance—his assistant, Mr. Henry H. Burges.

Chanters, Rev. John Randanne and Rev. Peter Fredet.

The second circumstance with which we were struck was the mode of subscribing the acts. Each prelate in the proper order of his place went alone to the altar and subscribed the record which had been laid upon it by the secretary, after he had read the titles of the acts, and the fathers had given their verbal assent by the expression, *placet*, upon the question having been put by the archbishop.

The council adjourned to the third Sunday after Easter in the year 1837. Conformably to the discipline of the Catholic church, the acts of the Synod will not be published until they shall have been submitted to the examination of the supreme head of the church, that their conformity with the doctrine and the general discipline of the whole body of the other churches of the Catholic communion throughout the whole world might be thus ascertained, and thereby the essential unity of the entire collection of members be preserved and secured, whilst sufficient liberty is given to each special portion, to legislate according to its own peculiar circumstances.

Some of the prelates and their companions and attendants have already departed for their homes.

Roman Catholic Council.

We *must* add a few notes to this document. —First, notice the titles, *Most Rev. Right Rev. Right Rev. Right Rev. Very Rev.*!!!—Next, notice the masses, offered to get the souls of the *Right Rev. Drs.* Fenwick and De Necker out of Purgatory! Do the Roman Catholic bishops who still live, expect to go there when they die!—Next, notice the "imposing effect" of "ten mitres!" Then notice the proof that these bishop understand—we beg pardon—know how to pronounce—one Latin word, "*placet.*" Qu. How many of the Assembly understand *Greek?* We have heard some stories bearing on that question. And finally, notice that all their "acts" are to be kept secret, till they have been submitted to the Pope, and received his approbation. The "ten mitres," after all, then, only designate ten tools of a foreign government;—for the Pope is not only the pretended head of spiritual power, but a *real temporal prince*, and is recognized as such among the princes of Europe.

The Right Rev. †John, bishop of Charleston, we understand, persuaded the Pope to allow "the faithful" in the United States to eat "beef, mutton, and pork" on Saturdays. Could not the whole of this august assembly prevail with him to grant to "his subjects" here, permission to believe the doctrine for which his predecessor imprisoned Galileo,—that the earth revolves on its axis? We hope they will take it into consideration, very soon after "Easter, in the year 1837."—*Vermont Chronicle.*

Public Sentiment.

Three of our contemporaries have bristled with horor at our offer to grant absolution to any who had eaten meat on *Friday* instead of *Saturday*, in consequence of our mistake in the day to which the dispensation of His HOLINESS was intended to apply: and we expect every morning to see bristles on the back of a fourth. They are amazed that we should "indulge in sarcasm and raillery at any feature of the creed of the Roman Catholics." Surely, surely, it is an awful thing to question the right of an old gentleman in Rome to regulate the diet of American citizens, and if the crime had been committed within the dominions of "the Beast," it is not likely our heads would have remained on our shoulders for twenty-four hours. It is altogether proper for the public papers to ridicule the tenets of Presbyterians, Methodists and Baptists, or of any other sect belonging to "the evangelical or fanatical party," but if they undertake to laugh at the doctrine that the "moon is made of green cheese," oh! it is effrontery without a parallel. The press may ridicule revivals of religion, camp-meetings and the like,—all this is legitimate and commendable,—but if it expends a joke upon what is really ridiculous and supremely nonsensical, it is a "mortal" sin, for which no absolution can be found.

But to be serious: if any portion of our fellow countrymen choose to be gulled with "tenets" which have no foundation either in scripture or reason, nay which are directly contrary to both, we are not the men to question their right in the premises, or to wish to abridge, in the slightest degree, the enjoyment of the same. But it does not follow that we will consent to be restrained from the expression of our own opinions; either by Pope or pries'. No, thanks to the free Constitution under which we live, that time has not yet come, and we trust in God it never will. We do not ask for ourselves, and we will not grant to others, that *more-than-toleration*, which not only permits the free enjoyment and inviolable exercise of religion, however mistaken or absurd, but which puts a seal upon the mouths of all who hold to different sentiments. Truth never fears the sun. It is only a religion of darkness which would seek to shelter itself from public scrutiny. "He that doeth truth, cometh to the light, that his deeds may be made manifest."—*N. Y. Jour of Com.*

From the Presbyterian.

To the Public.

Philadelphia, Dec. 12th, 1833.

I have seen with regret, and surprise, a violent attack made upon me in the daily papers by L. Johnson, purporting to be a reply to "The Caution" which I published on the 2d of December, relative to his Edition of "The Controversy."—That the case may be fully understood and finally disposed of, I insert both the publications, in the order in which they appeared.

A Caution to the Public.

The Stereotype edition of the late Controversy between the Rev. John Hughes and myself, printed by Mr. L. Johnson, and published by Mr. Isaac Bird, is characterized by errors, omissions, and mistatements.—Mr. Johnson has been duly informed of these facts—and has promised to make the necessary corrections. Until this is done the work ought not to be offered for sale. JOHN BRECKINRIDGE.

Philada. Dec. 2.

To the Public.

In an advertisement published in the U. S. Gazette and other papers of yesterday, the Rev. Mr. Breckinridge has thought proper to caution the public against an edition of the late Controversy between himself and the Rev. Mr. Hughes, stereotyped by me. I cannot regard this unwarrantable proceeding otherwise than as an attempt to drive me from the field of competition, and to injure my private business. It was my interest to make the edition an exact copy of the discussion between the writers without consulting the private views or wishes of either. This I have done to the best of my power—and although there may be inaccuracies, which I am willing to correct, yet I have no hesitation in saying, that my edition is *substantially* the most correct that has yet been published. If mere accidental errors or misstatements, unintentional omissions, are to be charged, the caution would apply to both the editions—and this being the case, why does Mr. Breckinridge single out mine and denounce it?

Let him make his objections if he has any, publicly and *specifically*, and I am ready to show that some of them are unfounded, and others quite as applicable to the edition on which he wishes to bestow his *exclusive* patronage, as on mine which he labours to proscribe. In the mean time I repel his "Caution," as an unprovoked aggression on my private rights, and an injury to my business. Any errors or inaccuracies that are *proved* to exist, shall be cheerfully corrected. Mr. Breckinridge *knew that I was disposed to do this*, and yet he precipitates his caution to the public, and founds it in vague and general charges, which I utterly deny—until he shall have specified and attempted to prove them. I cannot help regarding such a proceeding as equally ungenerous and unjust. L. JOHNSON.

Philadelphia, Dec. 4, 1833.

☞ N. B. The work may be had of Mr. Isaac Bird, 214 Market street, and of the Booksellers, generally.

It is as far from my intention to descend to a personal controversy with Mr. J. as it is from my wish to injure his business, or assail his rights. But so aggravated an attack upon my character and motives, calls for some notice; and as he seems triumphantly to demand *specifications*, it becomes my duty to give them. It was out of kindness to him that they were withheld from my former notice of his book.

1. In the title-page the work is said to be "CAREFULLY REVISED."—Now this is absolutely untrue. I have never revised it; and Mr. Johnson confessed to me that neither the Rev. Mr. Hughes nor any other person ever revised it; and yet the work professes to have been "carefully revised"—thus charging on the authors all the errors which crept into the newspaper impression of the respective letters, and the superadded errors of his edition.

2. The title of the book is false. It runs thus: "Controversy, &c. on the question, Is the Protestant Religion the Religion of Christ?"—Whereas "The Rule of Faith" occupies more than half the volume. The question of the Protestant religion was, by agreement the second of two main questions—and the true title of the discussion as expresssed in the preamble to "the rules," is, *"an amicable discussion of the great points of religious controversy between Protestants and Roman Catholics."*—As the effort was repeatedly made during the discussion to prove me guilty of departing from the question, no one can be at a loss to discover the origin and intention of such a title.

3. In a note in the form of an advertisement, on the second page of this edition, it is said, "The whole is copied from The Presbyterian, in which it originally appeared; and the public is assured that pains have been taken to make it an exact copy, without alterations of any kind."

Now, "The Presbyterian," at the close of Letter No. 32 contains, at length, Mr. A. S. Langsley's refutation and exposure of the Rev. Mr. Hughes's charge (certified by M. Fithian in Letter 31,) against the Baptist General Tract Society. But Mr. Johnson's edition *omits* this letter of Mr. Langsley. Yet strange to tell, it *retains* the charge which the letter refutes; and still more strange, it then *omits* Mr. Fithian's apology or *attempt* at explanation. This is a singular series of alternating *accidents*, all *against* the *protestant* side of the question. And yet Mr. Johnson assures us "that pains have been taken to make it an *exact* copy, without alterations of *any kind!*" Again: the Rev. Mr. M'Calla's letter written in answer to the Rev. Mr. Hughes' supernumerary letter, and also *three* of the *seven* letters of the appendix to it, are *excluded* from Mr. Johnson's edition. Yet all these were published in The Presbyterian. The Rev. Mr. Hughes, it is true, ventured to exclude these letters from the Catholic Herald, and if Mr. Johnson chooses to follow this example in giving an ex-parte edition of the work, let him frankly say so, and the public will then know how to choose. But let it not be passed as a faithful copy of The Presbyterian, while it *suppresses* the reply to the Rev. Mr. Hughes' last letter, thus giving him the *first* and also the *last* in the series.

The above are specimens of the work. I might enlarge these criticisms; but more is surely not necessary to sustain and justify my original notion of Mr. Johnson's edition.

Mr. Johnson's conduct must appear still more reprehensible when I add, that *before* I took any public notice of this faulty edition of the controversy, his agent waited on me for my *patronage* of the work. He brought *no* specimen of it for my examination; but fortunately one was at hand, and a very slight inspection decided me to withhold my name. I requested, however, an interview with Mr. Johnson. We had two; in which I explicitly stated my objections, my intention of making them public, and my reasons. He admitted the correctness of all my criticisms except one, and promised to make the necessary corrections. But *before* this, a *part* of the edition was on sale at several bookstores; it was advertised and recommended in the daily papers; and *some portion* of the impression was already in circulation, beyond recovery and beyond correction. It was to this portion in circulation, that my caution especially referred. Mr. Johnson said that it was small. If so, his pecuniary loss could not be great; but great or small, the fault is all his own.

Again: It is abundantly evident that at the close of the above address, he announces the same impression for sale by the "Booksellers generally," without the least allusion to its admitted errors, and in despite of his repeated promises to correct them. It appears in conclusion, either that Mr. Johnson designed to issue an impression which he *knew* and *confessed* to be faulty, *in far more important* respects than mere errors of the press, or else my "caution" falls in entirely with his honest purpose to suppress the faulty copies, and correct his plates for future use. The former I do not assert. The latter presents him in the unhappy attitude of assailing me because I insist on a correct edition of a controversy to which I am a party, and of which he is a printer and proprietor!

I only add, that I have the testimony of a most respectable witness, to the facts stated in this letter, (touching my interviews with Mr. Johnson,) which shall be produced, if he denies them. As to the charge of my wishing "to bestow exclusive patronage" on any edition of the Controversy, I wholly disclaim it. I had no pecuniary interest in the work. Had Mr. Johnson less, he would be more impartial. So far have I been from "exclusive patronage," that I have heretofore declined to recommend even the edition of Mr. Whetham, though an exact reprint from the type of "The Presbyterian." And if Mr. Johnson will correct his edition, and with becoming propriety acquaint me with the fact, I shall be among the first to recommend it to the public.

JOHN BRECKINRIDGE.

REVIVALS.

In Westfield, Chatuque Co. N. Y.—A letter to the editors of the N. Y. Observer, dated Wes field Nov. 29th, says—"A protracted meeting, commencing in this place on the 14th inst. and continued 14 days, has just closed. It has been my privilege in passing and repassing through this region, to spend the two Sabbaths included in the exercises at this place, and I can truly say it has been a precious season. In connexion with the pastor of the church, Rev. D. D. Gregory, the meeting has been conducted principally by Rev Mr. Orton, who is employed as an evangelist among the churches in this region. A number of the neighboring clergymen attended and preached occasionally. Although the roads were exceedingly bad, the meeting was fully and anxiously attended. The meeting was conducted with great solemnity and impressiveness, and without any of those extravgancies which have characterized such seasons of protracted exercise in some other places which I have visited. Christians and ministers have seemed to feel an overwhelming sense of their unworthiness and helplessness, and consequently leaned upon an Almighty arm, and looked to God alone as the source whence must come their help. This sense of dependence, however, has not excluded effort. No; in obedience to the command of their blessed Lord and Master, the beloved people of God have been active and faithful to their impenitent friends. They have been characterized by a spirit of earnest prayer and supplication, and the exercise of strong confidence in God; and in answer to their petitions, "He who has never said unto the house of Jacob, seek ye my face in vain," has poured out his gracious Spirit and many sinners of various ages and conditions in life, have been hopefully converted to Christ. The number is variously estimated from 70 and 80 to upwards of 100, and many are still anxiously inquiring, "What shall we do to be saved?" But I can only give a passing notice of this precious work, as a more extended and particular account will doubtless be furnished in a few weeks by the beloved pastor of the church.

The people of God in Westfield, feel that the glorious work of reviving mercy and salvation has but just commenced, and "may the God of all grace, and mercy, and peace," more than answer their expectations and desires.

The evening before the close of the meeting an agent of the American Bible Society presented the claims of that noble institution, and more than one hundred dollars were subscribed. Will not the prayers and alms of this people come up as a sweet memorial before God?

Protracted meeting at Salem, Fauquier co. Va.—A protracted meeting for religious services has been recently held at Salem, and by a letter from the Rev. J. J. Royall, we learn that the occasion was one of deep and solemn interest to many. "We had" (he says) an exceedingly interesting meeting. I never knew before the different denominations so harmonious. There were Methodists, Episcopalians, Baptists and Presbyterians present, but I think a stranger would have supposed that all belonged to the same denomination. There were about twelve who professed to be on the Lord's side; many others anxious and a general impression. Our meetings were crowded for eight days, when I was compelled to close the services because I had not physical strength to sustain them longer."—*Rich. Tel.*

From the Philadelphia World.

Influence of Missions

On Morals, Science, Politics and Commerce.

We have examined the last number of the Christian Spectator, and present extracts from the article which we believe will give most general interest. It is entitled "Foster's Glory of the Age." After taking a brief notice of this work, "the writer proceed to trace out such a course of reasoning on the subject of Missions, as we would offer to a worldly man;" and confines his view "to the temporal relations, (social, moral, literary, political, and commercial,) of the missionary enterprise."

"Much indeed has been said by some opposers of missionary operations, about the simple and unsophisticated state of heathen nations. But in what this admired simplicity consists, they have not definitely informed us; whether it be in the castes of India, or the 'tabu' of Polynesia; the haughty arrogance of the proud Brahmin towards the inferior ranks, or the inviolable dignity of the Tahitian Areois. These truly impartial and accurate observers, in their admiration of what they are pleased to call a natural and unartificial state of society, seem to have overlooked the universal depression throughout the whole heathen world, of one moiety of the race to the level of irrational creatures; and the division and subdivision of the other half into the ranks more or less, but irretrievably, cut off from the privileges of the favoured few, by the very condition of their existence. Let now the gospel be introduced, for example, among the 'castes' of Hindoostan, and these distinctions will be levelled; 'every valley will be exalted, and every mountain will be brought low.' It is true, distinctions obtain in Christian society; and, as it would not be difficult to show, are a part of the divine constitution. But the distinctions in Christian lands are for the most part such as enterprize and virtue create; or, if they are arbitrary, exist not in consequence of the gospel, but in spite of it;—and just so far as the spirit of the gospel obtains, those unjust and arbitrary distinctions, which are but the relics of pre-existing heathenism, are abolished."

The moral condition of the heathen is thus spoken of:—

"'The whole head is sick, the whole heart is faint! from the soles of the *feet* even to the crown of the head, there is no soundness in it, but wounds and bruises, and putrifying sores.' Nor is there any principle of healing in the system; the evil has pervaded the springs of life; and the odious and disgusting exhibition which we witness is the direct and legitimate result of their action. The fountains of the great deep of human depravity are broken up; and the waves of death roll with unresisted power. But let Christianity there prevail, and the raging of that flood would, ere long be stayed: its waters would soon be dried up: and verdure and beauty again clothe the earth; while the gospel would hang its bow of promise on the heavens, the sure pledge that its desolation should never return."

"The prospective literary and scientific relations of missions are among the most interesting views which can be taken of this noble enterprize. How much and how widely soever an ardent imagination may speculate about a past or future golden age, and feast on

'——Scenes surpassing fable.
Scenes of unaccomplished bliss,'

there needs no gift of second sight, to predict an age of coming glory for science and art, such as the world has never seen. We do not expect the literal accomplishment of the

'Ultima Cumaei venit jam carminis aetas,'

but we believe that there are causes now at work, which, without a miracle, will usher in a day of brighter, more substantial, and enduring bliss, than Mantua's bard ever conceived. The progress of science, the restless activity of the human mind, its bold adventures, its almost miraculous achievements, fill us with the most animating hopes of future advancement. Missionaries have themselves already done much for literature and science. The labors of Morrison is rendering accessible to Englishmen the language of China, through a dictionary of six royal octavoes; the creation of regular and simple written languages out of the chaos of oral dialects among the North American tribes and islanders of the Pacific: the translation of the Scriptures into nearly a hundred languages; the exploring of many distant and unknown countries; the developement of their resources and capabilities of improvement, the disposition and habits of their natives, their geological and mineralogical character, the kinds and qualties of their plants and animals; all these, and many more which the missionaries have effected, are no mean achievements; and it may be doubted whether any equal number of men have added more to the stock of natural and moral science. But what they have actually done, compared with what they have laid the foundation of doing, is but the dawning light to the perfect day. The leaven which they have introduced into the mass of the heathen mind, will operate till the whole lump be leavened. Liberty, knowledge, and religion, have begun to weave their triple cord, which is yet to bind all hearts in a union which will not easily be broken. Incapable of distinct and independent exercise, the perfection of each is the result of the union of all."

"The influence of Christianity upon the political condition and relations of heathen nations, will be equally salutary with that upon morals and science. Every heathen polity is defective for one or two reasons. The government is either so weak, and grants such unrestrained license to individuals, as to endanger the public security, or so arbitrary, as to encroach upon the personal liberty of the subject. But when Christianity shall pervade these countries, the hard features of despotism will be softened; while it will be to the discordant materials of savage society, what a third substance is often in chemistry, a principle of union between two opposite and contending bodies, so modifying both, as to unite them in close and intimate alliance. Nor will the influence of religion be less salutary on the external relations of heathen nations. Christianity never caused directly in her proper unimpeded action, the shedding of a drop of human blood. The wars which have desolated Christendom are but the rank growth of principles sown before the introduction of Christianity—the relics of heathenism. Let the admirer of savage wildness, contemplate the picture which Burke has given, of the irruption of Hyder Ali upon the plains of Carnatic, if he would feel the devastation and horror of a scene, which beggars all the powers of ordinary description; and when he has been sufficiently agonized, and his heart sickened within him, and he has been led to cry out with horror, is this earth! are these human beings, and not fiends from the bottomless pit!—then let him turn in imagination to Christian lands, to a Christian battle-field (if he insist on calling it so,) and he will know what Christianity will do for the heathen in mitigating the horrors of war."

"It is in relation to the interests of commerce that we propose now to speak of this enterprise. As the direct consequence of increased intelligence and virtue, a proportionate increase in the amount of effective labor and skill may be reasonably expected. Christianity will introduce in its train into heathen nations, all the improvements of civilized life; the labor-saving machines, the minute divisions of labor, and the thousand discoveries by which the processes of art are shortened, and effective labor saved to be diverted into other channels. It is beyond conception how manifold greater will be the amount of products than it is now. The powers of nature, which are scattered with as rich profusion over Pagan as Christian lands, but which are now left unimproved for want of the requisite skill in turning them to account, will all be put in requisition. What now is slowly and laboriously wrought by myriads of hands, will then be thrown off almost with the rapidity of thought, by the power of water, wind and steam; while the labor thus saved, in those departments of art which they at present cultivate, will be elsewhere employed. Besides, the facilities of intercourse between different portions of the same country will be greatly improved; and a brisk circulation, and speedy vent for products will thus be created. Internal improvements will be introduced. Rivers will be cleared, canals and rail roads constructed, and the slow and toilsome caravan give place to the rapid and self-moving car. It is easy to see what influence these facilities of communication will have upon the production of wealth."

This subject is a rich and almost untrodden field of investigation. Such views as those just given, have probably induced many men of the world to contribute of their substance for the promotion of missions, and the general dissemination and knowledge of them would without doubt vastly enrich the treasury of the Lord.

From the New York-Observer.

Letter from Mr. Gutzlaff.

The following is the letter from Mr. Gutzlaff to an American merchant in Philadelphia, which was read at the anniversary meeting of the Young Men's New-York Bible Society in Chatham street chapel, last week. It confirms in the most satisfactory manner all that has been lately reported of the prospects of introducing the gospel into the vast empire of China:—

CANTON, *May* 21, 1833.

DEAR SIR—Highly delighted at the receipt of the medicines which you had the kindness to send me, I offer you my most sincere thanks.

After having made three voyages, and being on the eve of a fourth, I rejoice in the prospect of seeing very soon a free communication with this mighty empire opened. There are at present no obstacles to the promulgation of the blessed gospel in the maritime provinces.—The jealousy of government has by repeated attempts been blunted, and the friendship of the natives has considerably increased. We have had many a severe contest with the crooked and detestable policy of the mandarins, but our relations are now such as to preclude the possibility of any serious collision. Still, however, furious edicts are fulminated against the "daring and deceitful barbarians, who like rats approach the coast," yet they harm us as little as the papal bulls.

I anticipate with the most intense joy the final overthrow of the kingdom of Satan in China. Many a year will still elapse, many a hard struggle will still take place, but I am confident that the Almighty will carry on his great work. Do not consider me a visionary. I have witnessed facts which even exceeded my most sanguine expectations. The desire for becoming acquainted with our religion and science is truly great in the Shekeang and Keagnan provinces. Many thousand books have found, during this last voyage, their way to all the ports of the empire, and have been scattered thence into the interior. Having come in contact with many Chinese and Manchoo grandees, I am more convinced that we have nothing to expect from a government, that is utterly devoid of all principle, but, on the other side, we have to expect every thing from *the people*, who form a glaring contrast with their rulers. Their kindness cannot be exceeded. It is now my intention to establish a hospital at Flangchoc, the capital of Chekeong. I have neither funds nor friends, except well-wishers. At the same time it will be necessary to counteract the anti-*national* feelings of government by the press, and to impart science by the same means. It will not be very easy to gain a permanent footing, but as the Emperor does not disapprove of my conduct, which has been repeatedly reported to him, I hope to succeed by the gracious interposition of Providence, Indeed I leave all to my God and Saviour, who has preserved me until this moment amidst all dangers, and granted so free an entrance to this secluded nation.

Receive my sincerest thanks for the interest you have taken in my behalf, and tell those unknown friends who are ready to aid me, that till my last breath I shall live exclusively for China. Whenever the ice is broken, and free intercourse granted, we will witness the regeneration of the largest nation on the globe.

For all my undertakings, I feel my utter helplessness, and remain prostrate before Him, who alone can carry on the work. May the Almighty bless you with his grace from on high.

Believe me to be, dear Sir,
Your thankful servant,
CHARLES GUTZLAFF.

TEMPERANCE LAMP.—The right use of Alcohol seems to have been discovered at last Hitherto its consumption has with some, led to deeds of darkness; hereafter it is to be a means of universal light. The new lamps, in which the flame is fed by a mixture of alcohol and spirits of turpentine, give a most brilliant blaze. The fluid is white and transparent, and has a beautiful appearance in glass vessels. The combustible compound is sold at 80 cents a gallon, and we understand that in the ratio of consumption it is as cheap, or cheaper than oil. We learn these new lamps are in considerable use in Baltimore, Philadelphia, and New York and that several hundreds of them are now nightly lit up in Boston.—*Bost. Patriot.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, JANUARY 1, 1834.

☞ The reader is referred to the article on our first page, on the subject of Colonization, &c. It presents a deeply interesting and important subject in a new point of view, and will well repay an attentive perusal.

TEMPERANCE.—We learn that the Temperance Society at Nicholasville, numbers two hundred members; about a hundred having been added within the last few months. At a late meeting of the Society, four delegates were chosen to attend the annual meeting of the State Temperance Society, to be held on Tuesday next, the 7th inst.

TRACT CAUSE.—We are glad to learn that our friends in Jessamine county are so busily engaged in doing good. The cause of Temperance has lately received a fresh impulse there; and we are informed that the distribution of Tracts is also exciting considerable attention. A large portion of the county has been laid off into districts, with the view of furnishing every family once a month with a Tract. The members of the Clear Creek church, of that county, have recently constituted their pastor—Rev. Mr. Taylor—a life member of the American Tract Society. Why cannot such results be effected in three-fourths of the counties in the state? Are the hindrances *physical* or *moral?*

The Domestic Slave Trade.

The painful duty devolved on us, a few weeks since, of giving our readers some account of a most inhuman and disgraceful scene presented in the public streets of our city. It was a company of oppressed and degraded human beings, men, women and children, (part of whom were manacled,) proceeding before their unfeeling drivers, like a herd of cattle, to a distant market. We then expressed the fervent hope, that for the sake of humanity, for the sake of consistency, as a community professing regard for the Christian religion, the inhabitants of our city might never again have an opportunity of beholding a similar exhibition of unfeeling barbarity. But in this we have been disappointed. Last week a spectacle similar to that noticed before, was again obtruded on the eyes of our citizens. A number of slaves were driven through the Main Street of our city, among whom were a number manacled together, two abreast, all connected by, and supporting a heavy iron chain, which extended the whole length of the line.

While contemplating this scene, we could not avoid mentally exclaiming, where is the boasted liberty which professed patriots ascribe to our country? Where is the beacon light which *free* and *happy* America is said to be holding out to other nations, that they, by its radiant light may also become happy and free! Can it be that this is the land over which the "star-spangled banner" so proudly floats—"the land of the free, and the home of the brave!"

What must be the emotions of an inhabitant of Europe, when, on visiting the land so extolled for its freedom, he is greeted with a sight similar to that detailed above! Does he, while witnessing the scalding tears, and hearing the agonized groans of the oppressed and degraded African, regard our empty boasts of liberty and happiness! Does he not rather feel inclined, if he be a philanthropist, to weep over our folly, insincerity, and delusion!

What were our feelings, as Americans, when we read of our countrymen who were taken captive and sold among the Algerines, chained to the bench on board of their galleys, and condemned to work at the oar for life! Did not the intelligence make an appeal to every generous feeling, which was entirely irresistable! Were not all our tenderest sympathies excited, and our indignation aroused! Yet these things took place in a land of acknowledged barbarians and despots, who were wrapped in ignorance and superstition, and to whom the name of liberty and true religion was unknown. But how often has our own land, which is blessed with the light of science, and over which religion has shed her most hallowed influence, presented scenes equally as barbarous and revolting to the heart of humanity and benevolence, as ever were witnessed in heathen countries! But, alas for our consistency, how faint and transitory are the emotions excited in our minds at witnessing atrocities at our own doors, which, if committed in a distant land, would elicit our liveliest sympathy and commiseration for the sufferers, and arouse our indignation against their merciless oppressors. The poet has truly said,

> "Vice is a creature of such frightful mein,
> That to be hated needs but to be seen;
> But once grown familiar with her face,
> We first endure—then pity—then embrace."

The poor African is torn from the bosom of his family, where he has been accustomed to find some solace amid his many privations, and regardless of all those tender ties which bind him to existence, is dragged forth, in despite of the prayers and tears of his family, and his own despair, and sold to the inhuman slave-dealer. And lest those feelings of affection for his offspring which God has planted even in the bosom of the brute, should prevail, and make him unwilling to close his eyes forever on the objects of his love, he is bound with chains, and driven like a brute, along the public highway, to a distant market.

What must be the principles and feelings of the man, who, for the sake of gain, can stifle the voice of conscience to such a degree, as to make a business of trafficking in human flesh and blood, which God has formed in his own image! How can he expect to acquit himself in the eyes of civil society? Or how will he acquit himself, when he confronts the unoffending victims of his avarice, before the tribunal of eternal justice!

If the laws of our country cannot prevent the recurrence of these barbarous scenes of oppression and cruelty, we hope they will ever meet the severe frowns of every virtuous and philanthropic citizen of our country and of the world.

Miscellaneous Items.

We learn by the Louisville Herald, that Dr. J. P. Harrison has resigned the appointment of Professor of Materia Medica and Medical Botany in the Medical School about to be established in Louisville, under the charter of Centre College.

At a recent meeting held in Fredericksburg, Va., a resolution was adopted to petition the Legislature for an act to establish a college or academy near that place.

Governor Wolf, of Pennsylvania, states, in his late message, that there are 730,279 persons in the state under the age of 21, while no schools are established for their instruction. He urges a reorganization of the militia system.

Governor Floyd, of Virginia, proposes, in his recent message to the Legislature, the erection of a tomb over the remains of Washington, and a statue in honor of Patrick Henry.

The United States Senate have elected the Rev. Mr. Hatch, of the Episcopal church, as their Chaplain; the Chaplain of the House of Representatives is the Rev. Mr. Stockton, of the "Radical" Methodist church.

The present class in the Medical College of Ohio, consists of 113, exclusive of graduates—total number, 125.

The class of the Cincinnati Law School numbers 20.

General Jones, of the city of Washington, has offered his plantation, in the District of Columbia, for the purpose of educating African youth. The school is to be conducted by an Episcopal clergyman.

The Congress of Mexico has declared the Pope without authority in that country; and opened the nunneries and convents, that all who choose may return to civil life. Many of the nuns have availed themselves of the privilege.

The winter term of the Lane Seminary, at Cincinnati commenced with forty-one pupils in the *Theological* class.

In the county of York, England, *fifty* clergymen have taken out shooting certificates this year; being within 14 of the whole number of licenses taken out in that county.

The number of individuals who have received the title of Pope, is 354.

The population of St. Petersburg, Russia, in 1832 was, 448,368;—excess of males, 189,558.

The Right Honorable Sir Charles Vaughan, Envoy Extraordinary to Washington, receives, as his salary, about £500 per year more than the President of the United States.

The number of deaf and dumb persons in England, is 12,000; in France, 16,000, and in Austria, 27,000.

Sunday parades are henceforth abolished in the United States, by order of the President.

The celebrated Dr. Cooper, has resigned the Presidency of South Carolina College. He is to be retained as lecturer on Chemistry.

The merits of the newly invented machine referred to in the following article, have, we understand been fully tested in Tennessee, where the ingenious and enterprizing inventer, Dr. Anderson, resides. It is spoken of by those who have seen it in operation, in the highest terms of commendation; not only as a *labor-saving* machine, but as also combining other decided advantages, in the culture of hemp. We are not much in the habit of devoting our columns to subjects of this nature, but as this valuable invention appears to be highly calculated to subserve the agricultural interests of our state, by removing obstructions which have hitherto existed in the way of our farmers, we deem an apology unnecessary. It will be recollected that hemp is one of the most important and valuable products of our state, and the only reason why it is not more extensively cultivated, is owing to its requiring so much of the effective force of the farmer. Any thing, therefore, that is calculated to afford facilities in the way of saving labor, will hold out inducements to encourage its culture. The agricultural reader is referred to the advertisement, in another column.

MR. EDITOR,—Permit me through your paper, to invite the special attention of your readers, to Dr. Anderson's advertisement, published in your columns to-day. The *Hemp Cutter* which will be presented to the people of this State, early next spring, I have no doubt will answer the highest expectations, in regard to its success. The growers of Hemp will save much time and labour by using this machine; and if they roll their hemp ground, they will save much hemp by cutting it, by means of this machine, nearly even with the surface of the earth. Yours respectfully,

N. H. HALL.

Extract of a letter to the Publishers, dated

Fulton, Calloway Co. Mo., Dec. 14, 1833.

MESSRS. TODD & SKILLMAN,—While travelling in this state, I have found the errors of CAMPBELLISM spreading devastation through many portions of the country. The people have seen or heard, on the other side of the question, but very little. Many are anxious to gain information on the subject. Dr. Cleland's work has been heard of, but it has not reached this region yet. A number of persons are anxious to see it. I have felt that its circulation here might do much to retard the progress of error. I am unable to do much in this way—but wish to do all I can. I have therefore sent to you $5, and I wish you to send me the worth of it in "*Cleland on Campbellism.*" If I recollect your terms it will amount to 25 copies. Whatever it may be, please to send immediately. If I find I can dispose of more than that number I will send to you for them.

The state of religion in this country is better than I had supposed. At three or four Camp-meetings held in different parts of the state during the last summer and fall, there was considerable excitement about the one great concern. The effects are still very perceptible. At a meeting at Columbia some weeks since, there was a considerable revival, and some remarkable conversions. The whole country, almost, is now destitute of ministers. The people are anxious to have the means of grace. Twenty ministers or missionaries having the spirit of Christ could be constantly employed here now to great advantage.

I have travelled through most of the country between the Mississippi and Missouri rivers—have preached from four to seven times per week—and almost every where have been entreated to settle—if not, to stay longer. "If you can't stay, can't you come and preach again—you might do much good here—the people all want to hear western men—teose whose manners and habits are like their own." I know of no region where the field is more white for the harvest than here. Pray the Lord to send forth laborers into this vineyard, having the spirit of self-denial and of the primitive christians.

Did time permit I would delight to tell you more of the state of things here.

Respectfully yours, ———.

For the Western Luminary.

MR. EDITOR:—Permit me, for a moment, to call the attention of your readers to the bound volumes of the American Tract Society. Many, probably, are not aware of the fact that one object before the Society for some time past, has been the publication of standard evangelical works, which have long received the approbation of true christians, and have been the means of doing great good. I refer to such works as Baxter's Saint's Rest—Doddridge's Rise and Progress—Edwards on the Affections—Pilgrim's Progress—Baxter's Call—Persuasives to Early Piety—Alleine's Alarm to the Unconverted, and several others of like character. These have been stereotyped, and are sold in neat and durable binding, at *cost prices*. The object is to obtain a more general circulation of these standard works among all classes of the community. They are issued in a durable form, and so cheap as to be within the reach of all. The Saint's Rest, for example—the Rise and Progress, and Pilgrim's Progress, all in good binding, are sold for thirty-seven and a half cents each, and the others at a proportionable price. I will not, at this time, say any thing respecting the value of all these works, nor how highly they are esteemed by the wise and the good. Those who have read and studied them the most, love them most. I will only ask,—will any christians, who are not already possessed of these works, and who know where they may be obtained, and at how cheap a rate, any longer deprive themselves of the profit and pleasure of their possession and perusal! They ought all to be in the library of every family,—upon the table of every christian. Were such books more generally read and studied, there would be a higher tone of piety in the hearts of christians than is now manifest.

I would also suggest the propriety of parents *making presents* of such works to their children, and encouraging their perusal. Pike's Persuasives to Early Piety is a most excellent book for the young; and parents could scarcely do their children a greater kindness than presenting them with a copy of this admirable work. It has already been blessed to the conversion of many young persons. I will only add, that the above works, together with all the publications of the Society, may be obtained at the Tract Depository kept at the Store of Mr. Luther Stephens, in this city. V. D.

For the Western Luminary.

Notice of a Meeting held at Pisgah Church, Woodford County.

MR. NATHANIEL FERGUSON was called to the Chair, and Mr. JOHN MILTON was chosen Secretary.

The object of the meeting was then briefly presented by the Rev. Jacob F. Price, who offered the following resolution, which was unanimously adopted:

Resolved, That this meeting heartily approves of the plan of holding a State Convention at Frankfort, the 9th of January next.

A resolution was then offered, that this meeting be represented in the Convention to be held in Frankfort; and that Messrs. W. Allen, E. Miller, J. Gay, Col. A. Dunlap, J. Milton, B. Stevenson, and Wm. Stevenson, be appointed to represent us in Frankfort; which resolution was unanimously adopted.

On motion of the Rev. Mr. Price, it was

Resolved, That a copy of the proceedings of this meeting be furnished the Editors of the Western Luminary, and the Observer and Reporter, with the request that they will publish the same in their valuable papers.

JOHN MILTON, *Secretary.*

Congressional.

Thursday, Dec. 12.

IN SENATE.—The following message was received from the President of the United States.

WASHINGTON, DEC. 12, 1833.

To the Senate of the United States:

I have attentively considered the Resolution of the Senate of the 11th instant, requesting the President of the United States to communicate to the Senate "a copy of the paper which has been published, and which purports to have been read by him to the Heads of the Executive Departments, dated the 18th day of September last, relating to the removal of the deposites of the public money from the Bank of the United States and its offices."

The Executive is a co-ordinate and independent branch of the government, equally with the Senate: and I have yet to learn under what constitutional authority that branch of the Legislature has a right to require of me an account of any communication, either verbally or in writing, made to the Heads of Departments, acting as a Cabinet Council. As well might I be required to detail to the Senate the free and private conversation I have held with those officers on any subjects relating to their duties and my own.

Feeling my responsibility to the American people, I am willing, upon all occasions, to explain to them the grounds of my conduct; and I am willing, upon all proper occasions, to give to either branch of the Legislature any information in my possession that can be useful in the execution of the appropriate duties confided to them.

Knowing the constitutional right of the Senate, I shall be the last man, under any circumstances, to interfere with them.—Knowing those of the Executive, I shall, at all times, endeavor to maintain them, agreeably to the provision of the Constitution, and the solemn oath I have taken to support and defend it.

I am constrained, therefore, by a proper sense of my own self-respect, and of the rights secured by the Constitution to the Executive branch of the Government, to decline a compliance with your request.

ANDREW JACKSON.

After some discussion the Message was, on motion of Mr. Grundy, of Tennessee, laid on the table.

December 12.

HOUSE OF REPRESENTATIVES.—A variety of petitions were presented from different quarters of the Union, and referred to appropriate Committees.

Mr. Polk's motion for reconsidering the vote of the House which referred the Report of the Secretary of the Treasury to the Committee of the whole House on the state of the Union, then coming up, after some debate between Mr. Polk and Mr. Chilton, Mr. McDuffie rose and delivered a most eloquent speech in opposition to the course of the Secretary. He was followed by Mr. Cambreleng; and Mr. Binney next took the floor.

When Mr. Binney concluded, Mr. McKinley, of Ala., spoke; and he was followed by Mr. Wayne. A call was then made for the previous question, which, however, was not sustained; and the House, on motion of Mr. Watmough adjourned till to-morrow.

December 13.

A number of petitions were presented and referred.

The Speaker presented to the House a long communication from the Government Directors of the Bank of the United States relative to that institution. Mr. Archer moved to lay it upon the table—lost. Mr. Archer then moved to refer it to a Committee of the whole House on the state of the Union,—which motion was lost.—Ayes 96; Noes 133. On motion of Mr. Polk, it was then referred to the Committee of Ways and Means, and ordered to be printed.

Foreign News.

From the New York Observer.

From London papers to the 7th of November.

The accounts from Madrid are to the 27th of October. The young Queen Isabella, was proclaimed Queen on the 24th, and the greatest rejoicings took place—Madrid was illuminated.

The royalist volunteers of Madrid having manifested a disposition to insurrection were disarmed by order of the Queen on the 27th of October, but not without some bloodshed.—Tranquility was restored, however, in a few hours, and the official article in the Madrid Gazette, states that in the whole movement there were but 2 or 3 killed and 5 or 6 wounded.

We do not learn that the Carlists have obtained the ascendency in any of the provinces, except those in the northeast, and here they are represented as having been defeated in several encounters with the Queen's troops under Gen. Sarsfeld, El Pastor, &c.

The Madrid Gazette states that all the Grandees of Spain and Officers of State, had declared for the Queen.

The Queen of Spain has issued a decree confiscating all the property of Don Carlos, of every description. He is said to have been the richest man in the kingdom. His wealth amounted to several millions of dollars.

The cholera still prevailed with considerable violence at Seville. The number of deaths on the 15th, the latest date, was 58, 14th 52, 13th 39, 12th 86, 8th 114, 7th 165. At the height of the disease, the number of deaths per day was more than 300. In most other places where it had appeared, the mortality was comparatively small.

"In the Pittsburgh Christian Herald" of October 26th we find, extracted from the "Western Luminary," an article under the caption of "Campbellite Controversy."—Will the editor of the Herald have the goodness to correct an error into which he has fallen in his introductory remarks? *His* caption is "Baptist Controversy." Does not the editor know that the Baptists do not recognise Mr. Campbell and his followers as attached to the Baptist denomination?—Does he not know that the doctrines of Mr. Campbell, in many important particulars, differ widely from those entertained by Baptists? Justice requires that an identity should not be proclaimed where an identity does not exist. We expect an immediate correction, as the error is pointed out.—*The World.*

The calling the controversy in question a *Baptist* controversy undesignedly arose from the fact of Mr. Campbell and his followers terming themselves Baptists, but was we admit, incorrectly applied to the controversy in which Mr. Taylor was engaged, as the dogmas, or rather the extravagancies, his opponent proposed to sustain, do not belong to the regular or orthodox Baptists, and indeed included, so far as we recollect, no part whatever of the controversy on the subject of Baptism.—ED. HERALD.

Religion and Campbellism in Amelia.

We have before us a recent letter from a correspondent in Amelia, communicating the gratifying intelligence that the Lord has there raised up witnessess of his power to forgive sins on earth. "From ten to fifteen," he says, "have made profession of faith in Christ during the past summer—but we have much to lament over, which should lead to the exercise of the deepest humility by the children of God. We are much annoyed by that dreadful heresy (Campbellism). Mr. Campbell has recently visited our county and held a protracted meeting. Some who, we hoped, were serious on religion, have had their minds diverted, as we fear, from the subject: and others to quiet their consciences may embrace Mr. C's. views, having a form of godliness, but denying the power: I feel that it is high time for evangelical denominations of Christians to take a more decisive stand, and contend earnestly, in a true christian spirit, for the faith delivered to the saints, against the dangerous doctrines of Alexander Campbell."

Our correspondent proceeds to state facts, showing the dangerous influence of Mr. C's. preaching in alluring those who appear to have no experimental acquaintance with religion, to embrace a hope of heaven, based upon his distorted views of the Gospel.—His success ought not to surprise any one. There are, no doubt, thousands who would consent to be plunged all over in water, in the midst of winter, a hundred times, if demanded, rather than repent of their sins, and lead a life of holy obedience to Christ.—*S. R. Telegraph.*

One of the greatest impositions of Satan on the mind is that of quieting a man in the pursuit or possession of what is lawful. So that it is not murder, or adultery, or theft, which he is committing, all is well! Because a man's bed is his own he may idle away in it his inestimable time! Because his business is lawful, man may intoxicate his mind with the pursuit of it.—*Cecil's Remains.*

Married,

In this city on Thursday evening, by the Rt. Rev. B. B. Smith, HENRY A. GRISWOLD, Esq. to Miss JULIA WHITE, all of Lexington.

Died,

In this county, on Thursday morning last after a lingering illness, MRS. AMANDA SCOTT, consort of Mr. Thomas Scott. The deceased was a member of the Presbyterian church; and died in the calm and holy triumphs of the Christian faith. She has left an affectionate husband and several interesting children to mourn her departure from earth.

On Tuesday morning last, at the residence of Mr. R. Keiningham, Mrs. CAROLINE A. DUKE, relict of the late Dr. Duke, of Paris.

On Thursday the 26th Dec., at his residence near Lexington, Mr. GEORGE M. SMEDES.

On the 18th of December, in Fayette County, Ky. Mrs. KATHERINE SIDENER, consort of George P. Sidener, Sen. with the Typhus Fever, in the 54th year of her age

In Nicholasville, a few days since, Miss ELIZABETH PRICE, daughter of Maj. Price; and a member of the Presbyterian church in that place.

In this county, Mrs. NANCY BELL, consort of Mr. David Bell.

Young Men's Tract Society.

There will be a public meeting of the *Young Men's Tract Society*, of this city, on Friday evening next, at the McChord Church, at which several addresses may be expected. The Young Men of the city are especially invited to attend.

West-Lexington Presbytery.

The members of *West-Lexington Presbytery* are required to attend a called meeting of said Presbytery, in compliance with a request directed to me, as Moderator of the Presbytery, and signed by Messrs. Davidson and Van Doren, Ministers, and Abm. T. Skillman and Wm Pawling, Ruling Elders, for the purpose of dismissing Rev. J. W. Blythe to the Presbytery of Ohio. The Presbytery will meet in the McChord Church, in the city of Lexington, on Friday, Jan. 3d, 1834, at 11 o'clock, A. M.

CHAS. A. CAMPBELL, *Mod. W. L. P.*

REMOVAL.

DRS. J. C. & S. B. RICHARDSON,

HAVE removed their Office and Shop to their new brick building on the east side of Upper Street, a few doors above the lower end of the Market House and near the residence of Richard Higgins, Esq., where they will be ready to serve their friends and the public generally, in City and country.

Lexington, January 1, 1834. 25-tf.

NOTICE.

TO THE HEMP-GROWERS OF KY.

THOSE gentlemen who intend to use the East Tennessee HEMP-CUTTER, are advised to roll their land, as in that case, the Hemp can be cut nearly even with the ground, at the rate of eight to ten acres per day. This machine is of very simple construction—not liable to get out of repair,—throws the Hemp in a regular manner, and easy to be taken up.

The Hemp Cutter is a very valuable labor saving machine, and is recommended with the same confidence that the experienced farmer would recommend the most approved plough; and will be quite as satisfactory in its operations. This machine will be exhibited on the farm on which the Rev. N. H. HALL resides, near Lexington, early in the season. The price of a patent for *one* Machine will be $50. Arrangements will be made to give the growers of Hemp an opportunity to procure the Machine in time for the next Hemp harvest.

THOMAS A. ANDERSON, M. D.

Lexington, Jan. 1, 1833. 25—tf

RICH CUT GLASS.

JUST RECEIVED,

BY JAMES & BROTHER,

(*Crockery Warehouse,*)

AN Assortment of CUT GLASS, comprising many rich and desirable articles, viz:

Decanters, Wines, Tumblers, Pitchers, Goblets, Dishes, Saucers, Salts, Celeries, Butter Tubs, &c.

These goods are very elegant, and the best assortment ever offered to the public, and afford the purchaser a fine selection from a variety of splendid and new patterns. Housekeepers and those preparing, will find, in a short time, at our warehouse, almost every article necessary for a complete fit out.

Lexington, Dec. 25, 1833. 24-6w

TO WOOL AND COTTON CARDERS.

BY *arrangements lately made with one of the most celebrated Manufacturers of Machine Cards in New England, the undersigned have been enabled to reduce the price of* MACHINE CARDS AND FILLETING, *to*

$1 62½

This uncommonly low price per square foot reduces 1¼ *inch fillet to* 21 *cents the running foot, and* 1 *inch fillet to* 13½ *cents the running foot. A good supply always on hand, and orders received for the Manufacturer for any size or number, and filled at a short notice.*

STEPHENS, WINSLOW & STEPHENS,

Main street, Lexington, Ky.

December 25, 1833. 24-3m

CITY ELECTION.

AN election for Mayor and Councilmen of the City of Lexington, will be held on Saturday, the 4th day of January, 1834, at the following places, and under the direction of the following Inspectors, viz:

Ward No. 1. At Tilton & Hewitt's. Ward Inspectors, Archibald Logan, Leland J. Bradley, and William P. Holloway.

Ward No. 2. At Wickliffe's Inn. Ward Inspectors, William Stubblefield, John Shrock, and John W. Trumbull.

Ward No. 3. At McCracon's Inn. Ward Inspectors, John Henry, Thomas K. Layton, and Thomas Nelson.

Ward No. 4. At Brennan and Postlethwait's Inn. Ward Inspectors, Jacob Ashton, Larkin B. Smith, and William H. Rainey.

The polls will open at 9 o'clock, A. M. and close at 5 o'clock, P. M. *precisely.*

Att. H. I. BODLEY, *Clerk of the City.*

December 25, 1833. 24-2w

200 ACRES OF LAND FOR SALE.

THE Subscriber wishes to sell the valuable farm whereon he resides, lying in Mercer county, Ky. adjoining New Providence church and the farm of Dr. Thos Cleland. Said farm is well improved; about 150 acres under fence; 40 acres well set in clover; a brick dwelling house, and other necessary buildings, barn, &c. a good apple orchard; two first rate wells, one of which is very convenient to the house, and many other conveniences too numerous to mention. A part of the purchase money will be required in hand and a liberal credit given for the balance. For further particulars enquire of the subscriber on the premises.

DANIEL A. BREWER.

December 25, 1833. 24-3tf

BOOK AND JOB PRINTING OFFICE.

W. M. TODD & W. D. SKILLMAN,

Publishers of the Western Luminary.

HAVE A COMPLETE

BOOK AND JOB OFFICE,

And are prepared to execute

EVERY DESCRIPTION OF PRINTING,

In a neat and workman-like manner.

AS their materials are entirely new, both for Book and Job Work, they flatter themselves that they will be enabled to execute their work in as neat style as any other office in the city. They would respectfully invite their friends and the public to call and examine specimens of their work.

☞ *Office on Main Street, over Caleb Worley & Co's. Store. Entrance through the passage second door below J. Norton's Apothecary Shop.*

Lexington, Dec. 11, 1833.

LONDON ANNUALS.

THE LANDSCAPE ANNUAL for 1834, with 26 splendid engravings; The ORIENTAL ANNUAL for 1834, with 25 engravings; The ENGLISH ANNUAL for 1834, with 15 engravings; FRIENDSHIP'S OFFERING for 1834, with 12 engravings.

New Books.

Stuart's Commentary on the Hebrews, 2d edition; The Works of Edmund Burke, new edition in 3 vols.; Memoirs of the Court of Charles the 1st, by Lucy Aikin, 2 vols. 8 vo.; Russell's Life of Oliver Cromwell, 2 vols. being Nos. 62 & 3 of the Family Library; Memoirs of Baron Cuvier, by Mrs. Lee; O'Sullivan's Guide to an Irish Gentleman in search of a Religion; The Teacher, by Abbott; The Young Christian, by Abbott; Carson & Cox on Baptism; Tyng's Bible Companion; Owen's Voyages, 2 vols.; Cogswell on the Millennium; Austin Hall, or after dinner conversations between a father and his children; The Book of Commerce; Book of Politeness by Madame Celnut, 2d American Edition.

Just received and for sale at SKILLMAN'S *Book Store, Main-Street, Lexington, Ky.*

December 18th, 1833. 23-by

ALL TASTES SUITED.

THE subscribers, being encouraged by the very liberal patronage they have met with, during the past season, are induced to make such an arrangement of their stock and establishment as will enable them to suit all who will call at the *Old Stand, Corner of Main and Main-Cross Streets,* with

HATS,

Which for style, durability, and texture, will compare with any in the Union. We flatter ourselves that we now afford an opportunity to all who are disposed to encourage *Home Manufacture*, to deal where they may consult good taste and economy, without encroaching on either, as we are determined to keep

A Good Assortment,

And will be undersold by no vender in the city. Merchants, and other wholesale dealers, we hope will find it to their interest to call and see our assortment. As we import our Furs and Trimmings, and have also adopted all the late

Eastern Improvements,

in forming hat bodies and cleaning furs, &c. we will be enabled to manufacture as low as they can; and we are determined to sell as cheap as the manufacturers in New York or Philadelphia can the same quality of hats.

Hats made to order, of any size, form, or quality, both

WHOLESALE & RETAIL,

WITH PUNCTUALITY AND DESPATCH.

We would say to those of the trade that we have Mr. Tenney's machine for forming hat bodies in successful operation, which for its simplicity and economy is a desirable accession to every manufacturer, although he should employ but two or three hands. In confirmation of which they are advised to call and see it perform, in the event of which we feel assured they will be induced to purchase a patent right or send us their wool to be formed into felts—which we will do to their satisfaction, at $12 50 per hundred.

STEELE & TOD.

N. B.—We wish to hire a NEGRO MAN and TWO WOMEN for the ensuing year, for whom a liberal price will be given. S. & T.

Lexington, Nov. 20, 1833. 19-by

JUST PUBLISHED,

And for Sale at This Office, and at A. T. Skillman's Book Store,

"Strictures on Campbellism,

By THOMAS CLELAND, D. D."

Price—25 cents single copy; 25 copies for $5.

December 11, 1833.

NEW BOOKS!

THE RELIGIOUS SOUVENIR, by Rev. G. T. Bedell, a new and beautiful annual for 1834; The TOKEN and ATLANTIC SOUVENIR for 1834; The OFFERING for 1834; The PEARL, or Affections Gift, for 1834; Sprague on Revivals, second edition, with additional letters; Bridges on the 119th Psalm; Mrs. Holley's Texas; The Young Ladie's Sunday Book; The Boy's own Week-day Book; Fergus on Nature and Revelation; Taylor's Life of Cowper; Smith's Key to the Revelation; Smith and Dwight's Researches in Armenia; Letters to an Anxious Inquirer, by T. C. Henry, D. D; Introductory Essay by Rev. G. T. Bedell; Dr. Webster's Bible.

Just received at SKILLMAN'S *Book Store, Main Street, Lexington, Ky.*

☞ All the new publications received as they appear from the press.

November 4, 1833. 21-by

NOTICE.

ON Thursday, the 27th day of February, 1834, the undersigned, as Trustees of the town of Lebanon, will proceed to sell about 70 Quarter Acre Lots, and 10 Half Acre Lots, being part of the lands of Richard Forrest, added to said town. Bond and approved security will be required of the purchasers.

JOHN M. GRAHAM,
TOHMAS JACKSON,
WM. A. WORTHEN,
ROBERT MATINGLY,
JOHN SHUCK,
} *Trustees.*

Lebanon, Ky., Dec. 25, 1833. 24-tds

MANSION HOUSE.

THIS Tavern, in the town of Frankfort, so well known throughout the State of Ky. and in the western country generally, has been taken on lease for a term of years by the subscriber, where he will be glad to receive patronage. STEPHEN FENWICK.

Frankfort, Dec. 25, 1833. 24-7w

KENTUCKY ASYLUM

For the Deaf and Dumb

AT DANVILLE.

THE present session of this Institution commenced in September last, and will continue till the middle of July next.—Pupils are received at any time during the year. Ample provision has been made by the State of Kentucky for its indigent Deaf and Dumb; and the terms of admission to others are $100 per annum, including board and tuition. Persons having children of this unfortunate class, are earnestly requested to bring them to the Institution, that the blessings and consolations of learning and religion may be imparted to their benighted minds.

OFFICERS.

J. A. JACOBS, *Principal Teacher.*
WILLIAM D. KEER, *Assistant Teacher.*
DR. LUKE MUNSELL, *Superintendent.*
MRS. ELIZA MUNSELL, *Matron.*

Danville, Dec. 11, 1833. 23—3w

The Bible, the Young Man's Guide.

Extracts from a Discourse, introductory to a series of Lectures on moral subjects, addressed to Young Men; delivered in the McChord church, Lexington, Nov. 24th, 1833, by Rev. Robert Davidson.

A foreigner, who travelled through the United States a few years ago, declared that, to his great surprize, he had met with but one *boy* in his whole progress. All the rising generation were *men*, imitated the manners of men, and demanded to be treated as men. No doubt, it shocked him as a reprehensible forwardness; for he had been accustomed in the monarchical governments of Europe, to see the strictest subordination on the part of all inferior and junior classes to the superior and elder; and he naturally enough considered it a great defect, and a defect growing entirely out of our republican institutions.

What this traveller noticed is indeed a remarkable peculiarity of our country, as any one of the least observation must be aware.

Take a rapid view of the light in which young men—I mean "*the boys*" of Europe—are regarded among us. There is a growing importance attached to those who come under this class. They are not, as they once were, looked on as children, to be amused with children's toys; deemed incapable of reasoning, because of limited experience; taught to believe that there was some virtue in the wintry frosts of age which would of necessity endow with wisdom, and that when impassioned youth was over and its ardour of feeling quenched, judgment (whether improved and matured by a wise improvement of youth or not) would trim a clear, steady, and useful light; carefully educated in the modest belief, that much was not to be expected from them at their age, and that they must patiently wait until Time would write their letter of recommendation deeply on their brow. Neither Age nor Office are, in this day, respected, merely *because* they are Age or Office. It is felt that Merit is the only true ground of respect: and where merit is wanting, or supposed to be wanting, which is much the same as to the principle,—all things else are but regarded as adventitious circumstances, that might have been his or yours, by the mere play of fortune. I speak of the *general rule;* and the principle involved in it is a sound one. It is the principle which the Corsician adventurer adopted, and to which he owed such a host of brave and efficient generals; *every soldier knew that merit, and merit alone, would be rewarded.* As for office, no one is ignorant that intrigue, or favoritism, or party politics often elevate without corresponding merit; and as for age,—the ideot must grow old as well as Newton. Hence the young men of America are apt to carry even to an extreme that independence of spirit, of which we have such a lively example in Elihu the Idumean, when he said, "I am young and ye are very old; wherefore I was afraid, and durst not show you mine opinion. I said, Days should speak, and multitude of years should teach wisdom. But there is a spirit in man, and the inspiration of the Almighty giveth them understanding.—Great men are not always wise; neither do the aged understand judgment. Therefore, I said, hearken unto me; I will also show mine opinion."

Besides, young men are not *suffered* to remain in the back-ground; they are brought out, and made prominent. Every eye is fixed upon them, and all classes watch their every motion. They are encouraged to take on themselves responsibilities from which their fathers would have shrunk. Every subject is laid before them; every avenue to fame and political eminence is thrown wide open to their aspiring hope. As a striking instance of the continual encroachments of this class of the community on the once tacitly and universally conceded province of their seniors, permit me to digress a moment to mention an incident that seemed to me at the time of its occurrence peculiarly touching.

I would roll back the wheels of Time to a point which they passed a few seasons since, when nature was clothed in the most cheerful livery of the year, and wakened every pulse to joy. I would stand before the sacred mount underneath whose sod reposes all that was mortal of the Father of his country. A shady grove surrounds it. Beyond, are fields of waving corn, and cattle are grazing on the luxuriant pastures. Beneath, the broad Potomack rolls his majestic waves, and many a tall ship glides by with swelling sail. And see!—a stately steamer is bearing down, with crowded decks. She touches. The plank is secured, and a living tide pours forth of light and active forms. They pause upon the bank. They form themselves into a long procession. And then they walk slowly and solemnly—those young men—with heads uncovered, till they reach the tomb. They close around it. They gaze in silence, silence unbroken save by the breeze that stirs the trembling leaf, or the little bird that sings upon the topmost bough. And then one of their number reads that interesting document which is now part of the nation's history: and when it is concluded, another brief pause attests the depth of feeling in their young and noble hearts. They give a parting look,—and while their bosoms beat high with enthusiasm, they slowly retrace their steps, and retire from the consecrated spot. What a scene for a painter!—If Marathon can wake the feeling of heroic valour, and Iona kindle sentiments of exalted piety, the sacred shades of Vernon may well raise the devotion of patriotism to its height, and teach the sons not to be unworthy of their sires. No!—they never can forget: the inspiration they gathered at that venerated tomb, will prompt to generous actions while they live.

But what brought them there?—this band of youths with firm elastic step, from every quarter of the Union, what brought them there? They had met to name and recommend to others their favorite statesman, for the highest office in the people's gift. This was what assembled from afar these youthful patriots, discussing and taking the lead in matters once reserved for veterans alone. I speak not here as a politician. I am not here to vindicate or to condemn their course. I am not to pronounce whether they did or did not step out of their sphere in doing what they did. *It is the fact alone that I am concerned with.* God forbid, that I should ever so far forget myself as to prostitute the sacredness of my office to party politics of any hue! I say with my Master, Render unto Cæsar the things that are Cæsar's; —it is my business to discourse to you of the things that are God's.

Again then I say, not as a politician, but as one placed on a proud eminence above all party strifes, that our country exhibits a novelty in the practical part of government: one, which when tried by the University students of king-ridden Europe, was deemed an innovation not to be tolerated, but to be put down by the strong arm of military force. And would you know why it was put down? The liberal principles which inspired those young students, and which they longed to render triumphant, were plainly seen to threaten, in the hands of such active, restless, and energetic champions, the ruin of all King-craft forever.

We find then the fact indisputably as has been stated: that the *Young Men* of this country have been becoming of late years more and more prominent, and have been growing more disposed, and that, under the sanction and encouragement of the community, to take the lead in all sorts of matters, especially political. Such, whether the thing be right and prudent or not, are *the facts* in the case. If the practice be wrong, it has gained too much headway. If it be an evil, it is now too late to check it. If it be a hazardous experiment and liable to fatal consequences, all we have to do is to take a strong hold and keep what is dear to our hearts as free from damage as we can. The waters are out, they are rising fast, every year brings a fresh accession from every hill, they must soon work a channel of issue. Now is the important moment, before the mighty mass, conscious of its strength, bursts forth resistless, and spreading devastation far and wide, sweeps away cottages and men in undistinguished ruin. Now is the time to trace out a safe channel and direct the current: thus may all dreaded disasters be averted. This is all that can be done. Let it be done without delay. Let the Young Men of the nation reflect on the high and fearful, though honorable, responsibilities that are rolled upon them, and let them be careful that their energies be neither wasted nor misdirected.

* * * * * *

The Bible furnishes motives and incentives to a virtuous course of life, which are of the highest order. It points beyond the approbation of men—though this is not excluded—to the approbation of the Supreme Being. It developes clearly and broadly the doctrine of Moral Responsibility, and directs us to refer for the right and the wrong of our actions, not to partial self-love, nor to the crooked policy of the world, but to him who is the perfection of moral excellence. Before his bar we shall all one day stand, a bar at which no demurrer can be presented by the hesitating culprit; no filling of replications or rejoinders, of rebutters and sur-rebutters, but issue must be joined in the same solemn moment and sentence passed without delay. The burning eye of an Omniscient Judge searches his inmost heart, and reads the already recorded confession of guilty conscience.

* * * * * *

On the supposition that, like the chameleon, we take some hue from what we are conversant with, and that we catch elevation from the elevated, courage from the brave, the Bible may lay claim to an influence as ennobling as it is permanent. History, Biography, Poetry, Eloquence, of the highest order are here, to attract, to dignify, to exalt. Even the politician may resort hither with advantage—a thing, alas! to the detriment of the world's peace, but seldom done. Here are the oldest laws, and the most ancient histories. As for the study of the governments of Greece and Rome, Grimke has said with scarce less truth than eloquence, "They are beacons to warn, not guides to instruct. They exhibit the crimes and follies of others, but cannot teach us our duty, much less our destiny." But from whom better could I quote than from Rousseau, an enconium from whom cannot be suspected of partiality. "The majesty of the scriptures strikes me with astonishment, and the sanctity of the gospel addresses itself to my heart. Look at the volumes of the philosophers with all their pomp; how contemptible do they appear in comparison to this! Is it possible that a book at once so simple and sublime, can be the work of man! * * * * * * The Jewish authors were incapable of the diction, and strangers to the morality of the gospel, the marks of whose truth are so striking, so perfectly inimitable, that the inventor would be a more astonishing man than the hero."

Such then are the reasons which induce me to recommend the *Bible* as The Young Man's Guide: because of its sound moral precepts, its sublime motives to a virtuous life, its power over the temper and passions, its clear expositions of the relative duties, its dignified tone, and elevated spirit. Suffer me then to hold up for your study and practice, The Bible, The Young Man's Guide. Suffer me to recommend that every Young Man place a copy of the sacred volume upon his table, and consult it, with a pure mind and uplifted heart, in the morning and evening of every day, and more at large on the Sabbath. It will shed a sweet calm over succeeding hours, and disarm the tumultuous passions of precipitance and force; and in the whirl or the fatigue of business, the recollection of that retired and consecrated hour will communicate a self-possession and serenity truly enviable. *Search the Scriptures, for in them are the words of eternal life.*

Dispute Avoided.—The late Rev. Dr. Waugh was once conversing with a brother minister on the evils arising from religious slander, and the passage was referred to of Michael the archangel disputing with the devil about the body of Moses, and who brought not a railling accusation. The doctor asked, "and dinna ye ken he did not rail?" "No," was the reply: "Why," rejoined the doctor, "he had two good reasons for declining it:—in the first place he had not been so much used to it as the devil; and in the second, he knew that if they began, the devil would be sure to have the last word."

The daughter of Prince Polignac, who is a state prisoner at Hal, recently died. Her father was not permitted to see her, although she implored the government to permit this last visit of parental love, and he offered to give his parole of honor, and submit to the close surveillance of a military guard. The policy of courts does not, it seems, permit the performance of the most sacred duties.

For the Sabbath.

Arise, my soul, arise,
Unfold thy heav'n-born wings;
Thy home is in the skies,
Where lofty Gabriel sings.
And loud, through all the spacious plain,
Is heard—the Lamb, the Lamb was slain.

Oh may my bosom glow
With melody like this:
Oh may my spirit bow
When musing on their bliss.
Ah! did'st thou die, dear Lamb, for me?
He bled—he groaned—he died for thee.

Oh teach me that new song
Which occupies their time;
And say, will it be long
Ere I shall reach that clime?
I'll wait till thou shalt call me home,
Yet come, "Lord Jesus, quickly come."

Is there a harp for me!
(O gently chide my fears,)
Is there a throne for me
Beyond the rolling spheres!
Where joys unchanging ceaseless flow,
And sin, or death shall no one know.

Oh sacred Sabbath day!
Oh hours of hallowed bliss!
I'd give whole years away
For such a day as this.
A day when Jesus burst the grave,
And still he lives, and lives to save!

Bible Associations Among Slaves.

The following very interesting extracts are from a letter of Mr. Thomson, Agent of the British and Foreign Bible Society, to the Directors, dated at Antigua, July 1, 1833:

I informed you last year that Twenty Associations had been formed. During the present time, nearly all these had been visited; and an additional number has been added to them of the same amount; thus making the whole number of Bible Associations in this island forty. Nearly all the subscribers and collectors in the Country Associations are slaves? Our establishments are scattered all over the island, and embrace about one fourth of all the estates here.

A great many of the slaves in this island can read, as schools are numerous all over the Island: nevertheless, the major part, as might be expected, are not able to read as yet. Whilst, in our discourses or speeches at these meetings, we urge those who can read to get the Scriptures forthwith, and to read them, we also urge on those who cannot read the duty of learning to read without delay; and in the mean time we tell them to procure a Bible or a Testament, that it may be an inducement to them to learn quickly, and that their book may be ready for them as soon as they are able to use it. We have seen some pleasing instances of a compliance, on the part of the slaves, with our advice in this matter. Of the meetings generally, I may say, that we have felt greatly encouraged by the attention of the negroes, and by their readily entering into our plans. In holding our meeting, one evening, on one of the largest and finest estates of the island, we found ourselves assembled in a house belonging to one of the slaves on the same estate. This house he had built for his own use, and it was one of the largest and best built negro houses I had seen in the island. After he had furnished it, it was, on different occasions, used by his permission, for preaching in, and for a Sunday School. This led him to reflect, that his house might be used in a way that would prove more profitable than by dwelling in it himself. He has therefore resolved not to occupy this house himself; and he has, in effect, given it up entirely for religious purposes. In those days when the Bible cause prospered in Russia, I understand that the Emperor Alexander gave a large stone built house for the use of the Bible Society; but in the eyes of Him who sits over against the Treasury, this gift of the Emperor was much smaller than the gift of the slave Joe, who gave the house in question for these sacred purposes.

I must give you another anecdote of a slave in the island. Nancy Samuel, a young female slave in one of the estates here, having obtained a Bible, and being questioned as to what value she put upon it, said with some warmth of feeling, that were her liberty offered to her, on condition of parting with her Bible, she would not receive it, but would greatly prefer her Bible. This was a good choice, and reminds one of the election that Solomon made, and she was rewarded, too, somewhat in the same manner in which Soloman was; for, before many months had elapsed, she obtained her freedom, although she had not the slightest idea of that when she expressed herself as above stated.

From the Family Journal.

Origin of the Red Men.

Messrs. Editors—There is much, very much, to incline the mind of any candid person to a belief, that the aboriginal inhabitants of our country are the direct decendants of the "Ten Tribes" of ancient Israel. It is well known that the Jews of Europe and Asia are of the two tribes, Judah and Benjamin. It is also true that there is a marked similarity between many of the Jewish race particularly the half civilized tribes of Asia) and the Indians of our country. And there is also a similarity between the *language* of the two races of people.* If it be true, then that our red brethren are the lineal descendants of God's "Conenant people," then is this forlorn and fading race one of the most interesting on the earth.

Many traditons exist among some of the tribes relating to the time and manner in which they first came to this far off country. The general purport of these traditions, (where they have *any,*) is, "that their ancient fathers came from the going down of the sun, *a great while ago;*" and it is not generally known that there are a scattered remnant of a race in the interior or north-eastern section of Asia, who resemble our red brethren, both in color and manners; whereas, neither the East Indians, nor the wide scattered Samoyeds and Tartars, nor the more polished Chinese, can be said to bear much resemblance to the different tribes of this hemisphere.

By examining the books of Kings, Chronicles, Isaiah, Jeremiah, Zechariah, and Amos, we find that the ten tribes of Israel were sent off among the "heathen," in consequence of their stubborn disobedience and violation of the oft-repeated commands of God. Salmanazar, king of Assyria, If I mistake not, carried that people into captivity for the last time. That event occurred about 600 years before the coming of the Son of God; and from that day, their existence, as a distinct, noble and formidable nation entirely ceases.

While once in conversation with an educated young Indian, of the Seneca tribe, I asked him this question,—'Have you ruminated upon the subject of the Indian's *origin?*' 'O yes, sir, he replied, 'often-times; I have believed for some time, that our people were they whom the Holy Book denominates the *outcasts of Israel,*'—a tear seemed then to start from his dark eye, for he was an ardent Christian, and he continued, with a joyous smile, 'did the white men all believe that we were the same people we read of here, (putting his hand on the Bible,) we would have been treated better.'

* I will cite a circumstance, as evidence. Some years ago, a Christian Jew, who was born and raised, I believe, in Asia Minor, came to this country, and when at Buffalo, he had the curiosity to visit the Seneca village near that place. In a few minutes after his arrival, he was struck with their singular appearance, as they sallied out in groups, and on attempting to hold conversation with them, he found himself, to his utter astonishment, able to converse with much fluency and ease.

TO WINE.

BY MRS. H. M. DODGE.

Away, thou bright and dazzling thing!
An adder lurks beneath thy light!
And all thy proudest offering
Is mildew, pain and blight!
Earth has no creature like to thee,
Spirit of death and infamy!

Behold the votary filled with gloom,
Whom thou hast cheated with thy smiles,
Press on to an untimely tomb,
The victim of thy wiles!
Hence! demon of the sparkling bowl!
Whence is thy power to charm the soul?

The *wife*—behold her laughing eye,
Rich with delight, and peace, and joy;
Her soul is hope's deep treasury,
And love her blest employ.
The tender wife! Oh, who can tell
Of aught on earth so beautiful!

Yet, fiend of darkness, thou art there,
With all thy dark and gloomy power,
To spread the ruin of despair,
And blast this lovely flower!
Dark is the sorrow thou dost bring
Upon the earth's most cherished thing!

The *mother*—didst thou ever see
The infant on its mother's breast,
While visions soft and shadowy
Were flung around its rest!
Sweet sight! what earthly can be given,
So like the purity of heaven!

But hark,—that frantic mother's prayer
Is rising mournfully and wild!
Fell monster, thou hast travelled there,
And seized that cherished child!
Oh, mother,—didst thou *tell* thy son
About that mocking, treacherous one!

The *student*,—Oh, how bright his eye
With the rich power of hidden light;
But thou art grasping silently
His soul's expanding might;
How deep the palsy thou dost fling
Across the spirit's loftiest wing.

You remember, reader, what sort of weather we had last Monday evening—that the rain had been falling without intermission, about 48 hours—and you may guess, if you did not go abroad to see, that the roads were pretty considerably muddy. It was our lot, as it has often been before, to be abroad in the storm,—and, returning home, our progress was impeded by *two animals*, which seemed likely, for a time, to monopolize the high-way. The one, of the species usually denominated a *horse*, though governed in its movements by instinct only, was very *soberly* and *rationally* feeding upon the grass which grew at the way side. The other, was of the *human* species, which are said to be actuated by reason, and to possess *souls* that are immortal. He had tumbled off the aforesaid horse, was stretched at full length, flat on his back, partly buried in the mud, and was carelessly biding the pelting of the pitiless storm." What ailed him, think you? Our first impression was that he was dead, or sorely wounded; but upon our nearer approach, he slowly raised the end to which the head was hung, and crawled out of the way sufficiently to let us pass. Finding that he was alive, we accosted him with —"what's the matter—any thing but rum?" "*Nothing but rum,*" was his reply—and we "left him alone in his glory!"

This poor, loathsome object was not alone in fault.—*Somebody had poisoned him!—Who did it?*—Temp. Advocate, Oct. 26.

Excess in the Pursuit of Knowledge.—The principal end why we are to get knowledge here, is to make use of it for the benefit of ourselves and others in this world; but if by gaining it we destroy our health, we labor for a thing that will be useless in our hands; and if by harassing our bodies, (though with a design to render ourselves more useful,) we deprive ourselves of the abilities and opportunities of doing that good we might have done with a meaner talent, which God thought sufficient for us, having denied us the strength to improve it to that pitch which men of stronger constitutions can attain to, we rob God of so much service, and our neighbor of all that help, which, in a state of health, with moderate knowledge, we might have been able to perform. He that sinks his vessel by overloading it, though it be with gold and silver and precious stones, will give his owner but an ill account of his voyage.—*Locke.*

Prayer.—It is the voice of the needy to Him who alone can relieve them. It is not eloquence, but earnestness. It is not fine words, nor flowing periods; but it is a deep sense of our guilt urging us to approach the Saviour, and to seek pardon, help, and salvation with strong crying—it may be with tears and groanings which cannot be uttered.

Milton on his Marriage.—When Milton was bliud, he married a shrew. The Duke of Buckingham called her a rose. "I am no judge of colors," replied Milton, "and it may be so—for I feel the *thorns* daily.

A FARM TO RENT.

I WISH to rent my Farm, about six miles from Lexington, near the turnpike bridge. It is well calculated, from the advantages of water and pastures, for a stock farm; about 135 acres cleared, 12 or 13 of which is excellent hemp ground. For further particulars enquire at Mr. James Coleman's, in Lexington.
MARY PARKER.
November 27, 1833. 20-tf

Copper, Tin, and Sheet Iron MANUFACTORY.

☞Sign of the GOLDEN COFFEE-POT.☜

Miller & Farrar,

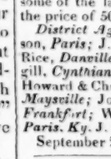
(Main Street, one door below J. McCauley's Grocery)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. Miller having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.
MILLER & FARRAR.
Lexington, Aug. 14, 1833. 5-tf

STOVES.



MILLER & FARRAR,
MAIN STREET,
(*Sign of the Golden Coffee-Pot.*)

HAVE on hand, and intend to keep, a constant supply of

Cooking, Franklin, Seven and Ten Plate Stoves,

Of the newest and most improved patterns, which they will sell at very low prices. They are also prepared to furnish, to order, any quantity of STOVE PIPE.
Lexington, Oct. 23, 1833. 15-3m

BOOTS AND SHOES.
GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

WANTED IMMEDIATELY,
EIGHT OR TEN Journeymen Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.
Lexington, Sept. 4, 1833. 8-tf

GEORGE W. TUCKER,
BARBER
AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rates he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.
Lexington, October 9, 1833. 13-6m

Hygeian Vegetable Medicine
From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed.—Henry F. Wilson, *Paris;* J. & J. C. Bull, *Harrodsburg;* P. G. & G. Rice, *Danville;* J. & H. Trotter, *Nicholasville;* A. Cargill, *Cynthiana;* Paul Smith, *Ruddle's Mills;* Thomas Howard & Christopher, *Richmond;* Shultz and Hadunt, *Maysville;* John R. Bryant, *Union Town;* J. Dudley *Frankfort;* W. Cox, *Centreville;* William Alexander, *Paris, Ky.* J. Liter, *Lexington.*
September 25th, 1833. 11-by

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.
L. STEPHENS, *Agent,*
July 24.—2by *For the Lex. Depository.*

A. T. SKILLMAN,
(BOOK-SELLER AND STATIONER,)
MAIN-STREET, LEXINGTON, KY.

HAS on hand, at his *New and Cheap Book Store,* a few copies of the new edition of

SCOTT'S COMMENTARY,

In three volumes, which he will sell at the low price of $8 per copy.

He has also on hand a large assortment of *Law, Medical, Theological,* and *School Books;* all of which he will sell on moderate terms, for cash.
October 9th, 1833. 13-tf.

NEW AUCTION
And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main street, opposite the Post-Office. F. MONTMOLLIN.
Lexington, Ky. October 31, 1833—21-tf.

FALL AND WINTER NEW GOODS.

James G. McKinney & Co.

Are now opening their First Supply of

FALL AND WINTER GOODS.

Bought out of the Latest Arrivals in New York.

BLUE, black, brown, olive, green, cinnamon, steel-mixed and drab *Cloths;* from 2 to $15. Blue, black, brown, grey and olive *Habit Cloths.* Cassimeres, all colors and qualities: Angola and Merino Cassimeres, Satinets, all colors:—A large lot Circassians and imitation Merinos, 6-4 French and English Merinos, all qualities and colors, 6-4 French Bombazine, from 1 to $4, Blue, black, brown and green Bombazetts, Black and fancy Shawls, very rich patterns. Chalet, a new and splendid goods for ladies' dresses, Swansdown, Valencia, Satin and velvet Vesting, 600 pieces Calicoes, from 8 to 50 cts. Rich figured Bobinetts and Swiss Muslins, from 50 cts. to $3, Plain Bobinetts and Grecian Nett, Jaconet and cross-barred Muslins, Splendid needle-worked Muslin Canezons, Capes and Caps, Brown and bleached Cottons, Tickings, Apron and Furniture Checks, Splendid Bead Reticules, Purses and Guard Chains, 50 pieces of Colerain Irish Linen, a goods celebrated for durability, from 50 to $1 50, Rich embroidered Silk and velvet Beltings, 3-4 and 4-4 Circassian, Poplin, Merino and Gro de Swiss Silks, Gro de Berlin and Gro de Naples, Satin Lerantines and India Satins, Rich figured black and colored Silks, A great variety plan colored Silks, Scotch, Ingrain and Kidermunster Carpetings, Venetian, Stair, and Passage Carpetings, Rich Blonde Lace and Barege Veils, Linen Cambric Handk'fs, Ribbed, Open-worked and Random English Silk Hose, 10-4 damask Table Linen, 10-4 Irish and Russia Sheeting, A large assortment Ladies' and Gentlemen's Gloves, of every kind and quality, Rich Thread and Bobinett Laces and Edgings, &c. &c.

AN EXTENSIVE ASSORTMENT OF
Hardware and Cutlery.
CUT GLASS AND QUEENSWARE.

Fresh Tea, Coffee, Sugar, Indigo, Madder, Rice, Pepper, Allspice, Nutmegs, Cloves, Mace Cinnamon, &c. &c. all of which will be sold low for *Cash.*
Lexington, Oct. 23, 1833. 15—by

Fashionable Establishment.

T. RANKIN,
MERCHANT TAILOR,
(*Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn,*)

INFORMS his friends and customers that he has just received from the East a splendid assortment of

Cloths, Casimeres, and Vestings,

Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of

Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirtees; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.

Also, an assortment of best quality Janes,

Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.

Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.

☞*Latest Fashions Just Received.*

N. B.—Constant employment will be given to first rate workmen. October 2, 1833.—12-6m

MERCHANT TAILORS'
FASHIONABLE STORE.
No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.
June 5. 1833.—48-tf

New Drug and Chemical STORE.

GEORGE W. NORTON,
WHOLESALE & RETAIL DRUGGIST,
Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from PHILADELPHIA and BALTIMORE, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.
June 5, 1833.—48-tf.

☞**TRUSSES.**☜
JOHN M. HEWETT,
TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER.
Opposite Washington Hotel,
Corner of Short and Main-Cross Streets,
LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments. Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.
Lexington, July 31, 1833. 3-by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street
HELLEN HERRING.
Lexington, Sept. 11, 1833. 9-tf

NEW GROCERY AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c. &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merita share of public favor. The attention of the public is respectfully invited.
Lexington, October 24, 1832—17-tf